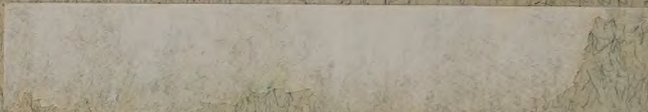




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HITOPADEŚA†

THE BOOK OF WHOLESOME COUNSEL

★

A TRANSLATION FROM THE ORIGINAL SANSKRIT BY
FRANCIS JOHNSON

REVISED AND IN PART RE-WRITTEN WITH AN
INTRODUCTION BY

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★

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INTRODUCTION

I

THE greater part of Sanskrit imaginative literature is "sicklied o'er with the pale cast of thought." Its earliest and perhaps greatest monument, the *Rig-veda*, though abounding in vigorous turns of thought and phrase, is for the most part the work of priests, who generally follow an already ancient convention of style, diversified by individual efforts after mystical profundity which are seldom happy. In the *Brāhmanas* this priestcraft runs riot in ritual and speculation, until it is checked in some quarters by the new spirit of Upanishadic idealism, which forces all the energies of thought through the channels of abstract meditation into the silent sea of Brahma-knowledge. The old Epic began its career full of promise, narrating the brave tales of former days in fluent and lively style. But from the hands of the bards it passed into the control of the Pandits, and the Pandits, after their usual manner, stuffed into the old epic framework enormous masses of heterogeneous sermons of religion, philosophy, and polity, which, though valuable as documents of the ideas of early times, are for the most part utterly incongruous with the central themes. Thus the ancient lays of chivalry have been turned by bookish preachers into a huge *dharma-sāstra*, an encyclopædia of miscellaneous moral and religious instruction. Other branches of poetry fared no better. Feeling was shackled by rules of art de-

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rived from minute study of admired models, and these rules became ever more and more artificial: the poet of the classical *kāvya* or elegant poem is always striving to prove himself a Pandit by his skilful usages of authorised grammatical forms, his subtle references to recondite lore often quite alien to poetry, his artful play with jingling sounds, and, worst of all, his jugglery with punning double meanings. The drama soon became half-paralysed in its structure and idiom by the admiration of classical models; the genius of the great masters gave them strength to wear these fetters lightly, but their successors sank under the weight of them. Only one branch of imaginative literature was free from the taint of artificiality—the popular tale, and especially the tale-with-a-moral or apologue. Often indeed a story was treated as a prose *kāvya*, in which the pandit-poet tricked out a romantic narrative with all the embellishments of literary preciousness. Bāna's *Kādambarī* is an instance of the kind where the result has been singularly happy and beautiful, while Subandhu's *Vāsava-dattā* is an awful example of the reverse. But there were many tales in good Sanskrit which were not stifled by over-decoration—tales natural, lively, witty and graceful, like Somadeva's *Kathā-sarit-sāgara* in its best parts and the *Pancha-tantra* and *Hitopadeśa*.

II

From the early dawn of his history man has loved to embody in stories such wisdom as he may have gathered from experience. The tale-with-a-moral, voicing the homely commonsense of

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humanity, has been a chief instrument of its culture. Such tales tend to be brief and pithy, for a plenitude of words would dull their point; and often also they are wound up by short adages or proverbs summarising their moral in the fewest words possible.

An important class of these stories is what for brevity's sake we may call the Beast-Fable. Here beasts and birds, and even humbler creatures, are represented as acting and talking rationally like men, and thereby supplying the material for the moral. And in the Beast-Fable the soul of India has always taken peculiar delight.

The Hindu, as a rule, dearly loves a story, and still more dearly a story with a moral, for he is naturally sententious and fond of sententious speech, and usually an appropriate adage, "the wisdom of many and the wit of one," will win his heart at once. Hence India has been a fertile source of innumerable tales, many of which have spread over almost the whole globe, and has shown peculiar genius in producing moral stories. Of these the Beast-Fables are by far the best in the world. The Hindu is in touch with the animal creation, as the sophisticated town-bred man can never be. The greater part of the population of India lives in the open country—even the towns are in many cases merely aggregates of villages—and constantly sees around it its brothers and sisters in fur and feather, tame and wild. From the days of hoary antiquity the peasant has been taught that the souls of these creatures are in nature the same as his own, and have come to dwell in their present bodies because of their works in former lives. This teaching has sunk

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deep into his heart, and has given him a fellow-feeling with the animal world and a keen interest in it. This sympathy, however, is not limited to the peasantry: it has spread through most classes of society, and has left striking traces in the history of Indian literature, art, and religion. In religion it produced the doctrine of *ahimsā*, "thou shalt do no hurt to any being," which inspired the irresistible movement that gradually overthrew the ancient Brahmanic hierarchy and set up in its stead the gentler cults of Jainism, Buddhism, and finally modern Hinduism. It has moreover expressed itself with striking beauty and vivacity in the Buddhist *Jātaka*, the five hundred and fifty "Birth-Stories" which narrate the experiences of the Buddha and his companions in previous incarnations, many of which were in animal forms; and we may be sure that many, perhaps most, of these tales are really far older than the Buddha, and belong to the oldest folklore of India. In art its influence is patent from the earliest times. On the seals from Mohenjo-Daro and Harappa, which archæological evidence declares to belong to the third millennium B.C., the animal-figures are drawn with admirable vigour and sincerity. Coming down to the earliest monuments of historical times, we see the animal-forms on them carved with superb mastery. It has been claimed that the Aśokan monuments are the work of foreign craftsmen; but even if it be so, their craft was carried on amidst Indian influences and interests, and subsequent generations of Indian artists handled these themes with singular skill and keen delight.

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III

In India the story-with-a-moral in general, and the Beast-Fable in particular, arose among the people. The farmers gossiping together in the village *panch* at evening-tide; the friars of low degree beguiling the tedium of the rainy season with tales; the roguish Mānava bringing his budget of stories and news to the housewife; the travelling traders in the caravanserai—these and their like are the sort who nurtured the folk-tale. These stories therefore must originally have been composed in the vernaculars, or Prakrits. Very possibly collections of them in Prakrit were once in existence. But none of these old Prakrit tales has survived. At some date, probably quite early, men of some learning began to translate or adapt them into Sanskrit, the language of higher literature, and of Brahmanic religion in particular, in order to combine practical instruction with entertainment. The Brahmans have usually been skilful in appropriating to their own use the products of popular genius. But these early Sanskrit collections, in their turn, have all perished, with the exception of one, the *Pancha-tantra*, which has superseded all its predecessors in popular favour, and thereby doomed them to extinction.

IV

At some time during the first five centuries of the Christian era an unknown writer composed the original *Pancha-tantra*, a Sanskrit series of tales and fables in prose interlarded with verses partly his own and partly compiled from other sources, for the purpose of teaching the principles of polity

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for kings and practical wisdom for people in general—in short, a *nīti-śāstra* in the guise of apologies. These tales were so arranged as to form frameworks of connected narratives, and into the frameworks were inserted subordinate stories, after the fashion of a Chinese puzzle. The book won immense popularity: it would seem that about five different recensions of it were prepared, which became the parents of innumerable other recensions, adaptations, and translations, in which these tales have circulated through almost the whole world.¹ The *Pancha-tantra*, in fact, has travelled more widely than almost any other book except the Bible.

The first book of the original *Pancha-tantra* has for its framework the story of the two jackals, Karataka and Damanaka, whose adventures form the main theme of the second book of our *Hitopadeśa*. This fact is worth noting, for it has supplied the title by which the book became known to the Western world. It is commonly supposed that a Pahlavi translation of the *Pancha-tantra*, or of one of its early recensions, was prepared in the sixth century, and that this Pahlavi version was the basis of the two oldest versions of the book that have survived, namely the Syriac rendering by Būd (circa 570 A.D.) and the Arabic adaptation by Ibn al-Muqaffa (in the middle of the eighth century). It has, however, been justly pointed out by Sir Denison Ross in his Foreword to the *Ocean of Story*, vol. v., that the tale con-

¹ The latest study of the ramifications of the *Pancha-tantra* in its various versions is that by Professor Franklin Edgerton in the *Ocean of Story*, vol. v., p. 207 ff., to which the reader may be referred.

INTRODUCTION

cerning this Paḥlavi version is suspiciously romantic, and that there is no very strong evidence that it ever existed; the facts indeed suggest that Ibn al-Muqaffa may have derived most of his materials from the Syriac version of Būd, supplemented by loans from other sources, Syriac and possibly Paḥlavi, while the source of Būd's translation is really very doubtful. But however this may be, the *Pancha-tantra* came to the West through the agency of Būd and Ibn al-Muqaffa, and both their versions were named after the two jackals who are the protagonists of Book I of the *Pancha-tantra*. The Syriac book was styled "The Book of Kalīlag and Dimnag," and the names *Kalīlag* and *Dimnag* are corrupted from the Sanskrit *Karataka* and *Damanaka*. The Arabic version improved on this by styling itself "The Book of Kalīlah and Dimnah," shaping the names of the jackals so that they should look like Arabic words, and it is as "The Book of Kalīlah and Dimnah" that the *Pancha-tantra* travelled to the West and there passed through numberless translations and adaptations.¹

V

Now one of the five recensions of the original *Pancha-tantra* was what we may call a grandmother of our *Hitopadeśa*. It was in Sanskrit, and it seems

¹ A curious result of this title was that when a certain Symeon, towards the end of the eleventh century, made a Greek translation from the Arabic, he styled his work *Στεφανίτης καὶ Ἰχνηλάτης*: the worthy man wrongly derived *Kalīlah* from the Arabic *kallala*, "to crown," *iklīl*, "a crown," and *Dimnah* from *damana*, "to apply oneself perseveringly," *dimnah*, "traces."

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to have been the source from which the versions of the *Pancha-tantra* current in Southern India and North-Eastern India were derived. Of course it has been lost. So has its daughter, the version from which have sprung the adaptations current in North-Eastern India. But a daughter of the latter has survived in our *Hitopadeśa*; for the *Hitopadeśa* is a hybrid, partly made up of materials drawn from a Sanskrit *Pancha-tantra* belonging to this North-Eastern family, and partly derived from other books, as its author tells us in his introduction. The writer of the *Hitopadeśa* arranged his work in four chapters illustrating in order the four branches of polity, namely, acquisition of friends, separation of friends, war, and peace or alliance. Of these, the chapters on acquisition and separation of friends correspond respectively to Books II and I of the *Pancha-tantra*, and those on war and peace are based upon Book III of the same work, with considerable variations in detail. At the same time he inserted into this framework a large amount of matter—both prose and verse, and especially verse—taken from other books, above all from treatises on polity: Kāmandaki's *Nīti-sāra* in particular was a rich mine from which he drew scores of verses.

As to the writer of the *Hitopadeśa* we know little. A verse with which it concludes in some manuscripts tells us that his name was Nārāyana, and that he was under the patronage of a prince or nobleman named Dhavalachandra. The benedictory verses at the beginning and end of his first chapter show him to have been a worshipper of the god Śiva. Where and when he lived is uncertain. As on the one hand he quotes the poet Māgha, who lived about the end of the seventh

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century, and on the other hand a manuscript of the *Hitopadeśa* is known which was written in the year 1373, it follows that his date must be between the eighth and the fourteenth centuries. Several facts strongly suggest that the book was composed either in Bengal or in one of the countries to the west of Bengal, and we are tempted to draw the conclusion—necessarily a tentative one—that he lived under the Pāla dynasty of Bengal, probably between the ninth and twelfth centuries.

The *Hitopadeśa*, like the *Pancha-tantra*, seeks to amuse by wit and humour and to teach with garnered wisdom. In both these purposes it is singularly successful. It probably has trained no statesmen, but it has made countless readers familiar with the principles of Indian statecraft, besides entertaining them with its stories and instructing them with its lessons of everyday morality. Its tales are narrated perfectly, in a simple limpid prose, with the utmost economy of words, in which every word tells. The animals in the fables act and talk exactly as we should expect to find them acting and talking if we could enter into sympathetic communion with them. They do more also: they mimic the great world of mankind with its splendours and ambitions, its ranks and conventions, its follies and sorrows, and by their mimicry they genially and gently satirise it. Into these stories is interwoven a rich collection of verses gathered from many books of wisdom, verses grave and gay, mellow and bitter, wisdom in many keys. The effect of this preaching in the mouths of folk in fur and feather is one of kindly satire on the vanity of mankind; the reader murmurs to himself, “What fools these mortals be!”

INTRODUCTION

Nevertheless, with all his fun, Nārāyana takes himself *au fond* very seriously. He means to teach his readers the principles of statesmanship and practical morality, to show them in amusing apologues and pithy verses how kings and ministers should guide the vessel of state and plain folk steer their humbler courses through the ocean of the *Samsāra*. In company with the majority of the Hindu writers on polity, and especially of the great Kautilya, the Macchiavelli of India, he is a frank realist. Like Cosimo de' Medici, he thinks that "governments cannot be made with pater-nosters": men are weak and erring, women incorrigibly frail, and the only hope for society lies in the rule of a strong, wise, and unscrupulous monarchy. He lashes the vices, the crimes, and the weaknesses of mankind with mordant wit and trenchant realism. But withal he is a genial soul. Even while he is swinging the rod, we seem to catch a good-humoured smile playing over his face; and the sweetness of friendship, the dignity of manhood, and the nobility of self-sacrifice which unites master and servant in a bond of mutual loyalties are things that move him deeply. And thus he has given us a live book, quick with mirth, with feeling, and with wisdom.

VI

Francis Johnson's translation of the *Hitopadeśa*, which was published by him in 1848, was a remarkably able piece of work, considering the youthful condition of Sanskrit studies in his time. In several passages, however, he went astray; and as his book was frankly intended to serve merely

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as a help to young students in construing the Sanskrit text, and was written without any regard to style, its literary deficiencies are patent. I have therefore revised, recast, and in many places entirely re-written his translation, on the basis of the text published by him, with the utmost care that limited time permitted to me, and added short notes wherever they were needful. The verses in the text I have printed in italics. The present book is therefore almost a new version. I hope that it will enable Western readers to see the mind of India with clearer eyes.

L. D. B.

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INTRODUCTION

REVERENCE TO GANEŚA

May success in their designs attend the good, through the favour of that Dhūrjati,¹ on whose brow is the digit of the moon, like a streak of the foam of Jāhnavī!²

This Hitopadeśa (wholesome advice), when heard, gives skill in Sanskrit words, everywhere a variety of expressions, and knowledge of Polity.

A wise man should think upon knowledge and wealth as if he were undecaying and immortal. He should practise duty as if he were seized by the hair of his head by Death.

Amongst all things, knowledge, they say, is truly the best thing; from its not being liable ever to be stolen, from its not being purchasable, and from its being imperishable.

As a descending river brings one to join the ocean, so does knowledge bring a man into association with a monarch difficult of access; thence results exceeding prosperity.

Knowledge gives discretion. Through discretion a man attains fitness for employment. By fitness he acquires wealth; from wealth, religious merit; thence felicity.

Knowledge is of arms, and of books; these two kinds of knowledge conduce to reputation. The first is liable to ridicule in old age; the second is respected always.

Since the pattern impressed on a new earthen vessel cannot become otherwise, therefore under the pretext of fables Polity is here explained for the benefit of youth.

Acquisition of friends,—Separation of friends,—War,

¹The god Śiva, so called from his coiled locks of hair.

²The sacred river Ganges (Gangā).

HITOPADEŚA

and also Peace,—each is here written, having been extracted from the *Pañcha-tantra* and other books.

There is on the bank of the Bhāgīrathī¹ a city called Pātaliputra. And in it there was a king, by name Sudarśana, endowed with every princely virtue. The king one day overheard a couple of stanzas being recited by some person:

“The resolver of many doubts, the vision of invisible objects, the eye of all, is Learning. He who has it not, verily is blind.

Youth; abundance of riches; high rank; inconsiderateness;—even singly, each tends to disadvantage: what, then, where the four combine!”

Having heard this, the king, distressed in mind by the inattention to learning of his own sons, who were unread in learned writings, and ever following improper courses, reflected:

“What benefit accrues by a son being born, who is neither learned nor virtuous? Or what is the use of a sightless eye? It is merely trouble.

Of (a son) unborn, dead, or a fool,—better the two first than the last. The two first cause unhappiness once; but the last, perpetually.

For:—

He is born, by whom when born the family attaineth exaltation. In the revolving world, who, when dead, is not born again?

Again:—

If a mother be the mother of a son by (having born) one who is such that the chalk falls not eagerly to begin

¹The Ganges.

INTRODUCTION

*enumerating him among the company of the accomplished,
—say, what woman is barren?*

Moreover:—

*He whose fame is not widely extended for liberality,
piety, heroism, knowledge, and the acquisition of wealth,
is verily but his mother's excrement.*

Again:—

*Better one talented son than even hundreds of fools. One
moon dispels the darkness (more effectually) than even
hosts of stars.*

*The son of him, by whom a very arduous penance has
been performed at some holy place of pilgrimage, will
be obedient, wealthy, virtuous, and wise.*

And so it has been said:—

*Accession of wealth, and constantly freedom from disease;
a beloved wife, and a sweet-spoken one; an obedient son,
and useful knowledge, are the six felicities of the world,
O king!*

*Who is fortunate through many sons, who are mere
measures¹ filling up a granary? Better is one that sup-
ports his family, by whom the father becomes renowned.*

*A father who contracts debts is an enemy, and so is an
unchaste mother. A beautiful wife is an enemy. An un-
learned son is an enemy.*

*In disuse, knowledge is poison. In indigestion, food is
poison. A court is poison to a poor man. To an old man,
a young wife is poison.*

*The man is honoured whose son is endowed with good
qualities. Though faultless as to the cane, what will
a stringless bow effect?*

¹Adhaka, a measure of grain containing nearly 7 lb. 11 oz.
avoird.

HITOPADEŚA

Alas, O son, who hast passed these nights without study. Therefore, in the midst of the learned, thou sinkest like an ox in the mire.

Then how may these my sons be now rendered accomplished?

Food, sleep, fear, propagation;—each is the common property of men with brutes. Virtue is really their additional distinction; devoid of virtue, they are equal with brutes.

For:—

Virtue, wealth, pleasure, salvation—if a man have not one of these, his birth is fruitless, like the pendulous excrescence on a goat's neck.

And what is said:—

Age, actions, wealth, knowledge, and also death: these five are created for the embodied spirit while it is still in the womb.

Again:—

The conditions even of the mighty befall them inevitably: nakedness is the fate of Nīla-kantha, and sleep upon the great serpent that of Hari.¹

And also:—

'What will not be, that will not be: if it will be, it cannot be otherwise.' why is not this medicine, the antidote of care, imbibed?

This is a saying founded on idleness, of some who are incapable of enterprise.

Even whilst thinking upon destiny a man should not desist from his own exertion. Without exertion, he is not capable of obtaining oil from sesamum seeds.

¹ Nīla-kantha (Blue-throat) is the god Śiva; his throat was stained blue by the poison swallowed by him to save the world. Hari is Vishnu.

INTRODUCTION

Again:—

Fortune waits upon the lion-like man who exerts himself. Abject fellows say, 'It is to be given by destiny.' Resisting destiny, put forth manliness with all your strength. If, when effort has been made, it succeed not, what blame is there in such a case?

For as by one wheel a chariot cannot move, so without human effort destiny succeedeth not.

Also:—

An act wrought in a former birth, that is called Fate. Therefore, unwearied, one should put forth exertion with manly effort.

As from a lump of clay a workman makes whatever he pleases, in like manner a man obtains the destiny prepared by himself.

Moreover:—

Though one beholds a treasure appearing before him casually,¹ yet fate itself does not pick it up: it waits for man.

For by exertion objects are effected, not by wishes. Truly the deer do not walk into the mouth of the sleeping lion.

Well trained by a mother and father, the child attains excellence. Merely by being born a boy becomes not a scholar.

So also:—

The mother is an enemy, the father a foe, by whom a child is not instructed. He shines not in company; he is as a crane amongst swans.

Possessed of beauty and youth, sprung from a noble race,

¹ *Kāka-tālīyavat*, "like the case of the crow and the palm-fruit," i.e. by casual coincidence; as the crow happened to arrive, the palm-fruit fell on his head and killed him.

they who are destitute of knowledge shine not; they are like the scentless kimśuka flowers.

Even a blockhead shines in an assembly as far as he is dressed up in clothes. A fool shines so long as he speaks nothing."

Having reflected upon this, the king caused an assembly of learned men to be formed. The king said: "O Pandits, hearken. Is there anyone so learned who is able now, by instruction in books of Polity, to effect the new birth of my sons, who are ever following wrong courses, and unread in the learned writings? For:—

Glass, from the nearness of gold, acquires an emerald lustre: so by the proximity of the excellent a fool attains to cleverness.

And it is said:—

The mind is lowered, O son, through association with inferiors. With equals it attains equality; and with superiors, superiority."

Thereupon a great Pandit, by name Vishnuśarman, versed in the principles of all the writings upon Polity like Brihaspati,¹ said: "O king, these princes, sprung from a great family, are capable of being made to understand Polity by me. For:—

No labour bestowed upon a worthless thing can be productive of fruit; even by a hundred efforts a crane cannot be made to talk like a parrot.

Moreover:—

But in this family offspring without virtuous principles is never born: in a mine of rubies whence could a glass gem be produced?

¹ A mythical divine sage, the teacher of the gods.

INTRODUCTION

In the period of six months, therefore, I will make your Majesty's sons versed in the works of Polity."

The king courteously replied:

"Even an insect by connection with a flower ascends the head of excellent persons. Even a stone attains divinity when duly consecrated by the great.

Moreover:—

As on the Eastern Mountain a substance shines from nearness (of the sun), so by association with the good even the outcast is enlightened.

Those possessed of excellent qualities are judges of merit and demerit; having met with worthless company, they themselves become vicious. Rivers when they rise have their waters sweet; but having reached the sea, they become undrinkable.

You therefore are competent to instruct these my sons in Polity." Having said this, with much deference he gave his sons into the charge of Vishnu-śarman. Then, by way of introduction, the Pandit said in the presence of the princes, as they sat at ease on the terrace of the palace: "Princes, listen:

The time of the wise passes in enjoyment of poetical writings; and that of fools in dissipation, slumber, or strife.

So for your amusement I will relate the interesting story of the Crow, the Tortoise, and the rest." The Princes said: "Sir, pray tell it." Vishnu-śarman answered: "Listen now: the Acquisition of Friends is beginning, of which this is the first verse.

ACQUISITION OF FRIENDS

Those without means and without wealth, if wise and very good friends, speedily effect their purposes, like the Crow, the Tortoise, the Deer, and the Mouse."

The princes said: "How was that?" Vishnu-śarman related the tale:—

FABLE I

On the bank of the Godāvārī there is a large Śālmali¹ tree. There birds, coming from various quarters and countries, roost at night. Now once upon a time, when the night was ended, as the Lord Moon, the friend of lotus-parks, was reclining on the summit of the Western Mountain, a Crow, by name Laghu-patanaka (Light-falling), being awake, espied a fowler approaching, snare in hand, like a second angel of death. Having looked at him, he thought to himself: "This day betimes an unpleasant sight has occurred. I know not what grievous matter it may foreshow." So saying, he set out with a troubled mind to follow him. For:—

Thousands of occasions of sorrow, and hundreds of occasions of fear, day by day assail the fool, not the sage.

Moreover, those who have business in the world must of necessity act thus:

Again and again as we rise we must take heed: great danger is near; of death, sickness, or sorrow, which will befall to-day?

¹ The silk-cotton tree (*Bombax heptaphyllum*, Roxb.).

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Then the fowler, having scattered grains of rice, spread a net, and remained concealed. At that same time, the king of the pigeons, named Chitra-grīva (Speckled-neck), gliding with his retinue through the air, noticed those rice-grains. Then the king of the pigeons spoke to the pigeons, who were greedy of the grains of rice: "Here, in a lonely forest, whence can grains of rice be produced? Let us consider it. I do not regard this as fortunate. Perhaps by this greediness for the rice-grains we likewise may become

As the Traveller who, sinking in an impassable quagmire because of his greed for the bracelet, was seized by an old Tiger, and perished."

"How was that?" said the pigeons. The king of the pigeons related the tale:—

FABLE II

One day, whilst feeding in the Southern Forest, I saw an old Tiger, who having bathed, with *kuśa* grass¹ in his paw, was crying out on the bank of a pond, "Ho! ho! Traveller; pray take this bracelet of gold." Thereupon a certain Traveller, attracted by avarice, thought to himself: "By good luck this happens; but with this risk to oneself it is not well to take action. For:—

Even on the gain of a desirable thing from an odious quarter, a prosperous issue results not. Wherever there is contact with poison, there even ambrosia is deadly.

But everywhere enterprise for the acquisition of wealth is a risk. Thus it has been said:

A man sees not pleasant things if he venture not upon uncertainty. On the other hand, having ventured upon uncertainty, if he lives, he sees them.

I will therefore look into it." He then said aloud: "Where is your bracelet?" The Tiger, stretching out his paw, displayed it. "How," said the Traveller, "can trust be put in you, a murderous creature?" The Tiger replied: "Hearken, Traveller. Formerly indeed, in the time of my youth, I was very ill-behaved. Because of my slaughter of many cows, Brahmans, and men, my children died in great numbers, and so did my wife. I am now without a family. Afterwards I was exhorted by a certain religious person to practise the duty of liberality. On his advice I now practise ablutions

¹The grass *Poa cynosuroides*, used in many religious ceremonies.

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and bounty; I am old, having lost my claws and teeth, and am merciful: how then do I not deserve trust? It is said:—

Sacrifice, sacred study, almsgiving, pious austerity, truth, fortitude, patience, lack of greed:—this is recorded as the eight-fold course of duty.

The first four virtues are sometimes practised in this world even for ostentation's sake; but the latter four dwell only in the magnanimous.

And so great is my freedom from greed that I am willing to give to anyone soever a bracelet of gold, although it is in my hand. Nevertheless, the popular saying that 'The tiger devours man' is hard to be suppressed. For:—

The world, conforming to the past, holds up as a model to us in religion a preaching bawd, as well as a cow-killing Brahman.

I also have studied religious books. Listen:

As rain on parched ground, so is food to the famishing. A gift which is bestowed on the poor is fruitful, O son of Pāndu.

As one's life is dear to himself, so also are those of all beings. The good show compassion towards all living beings because of their resemblance to themselves.

Again:—

In refusing and in giving, in pleasure and in pain, in what is agreeable and in what is disagreeable, a man obtains a standard by comparison with himself.

Again:—

He who looks on another's wife as a mother, on another's goods as a clod of earth, and on all creatures as himself, is a wise man.

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And you are distressed; therefore I am anxious to give to you. And thus it is said:—

Nourish the poor, O son of Kuntī; bestow not wealth on the rich. Medicine is wholesome for the sick; what is the benefit of medicine to the healthy?

Again:—

Whatever gift is given from the belief that it is a duty to give, to one not a benefactor, in place, and in season, and to a proper recipient, that is recorded as a righteous gift.

Therefore bathe here in the lake, and take this bracelet of gold.” Then as soon as he, now become confident, had entered the lake to bathe, he foundered in a great quagmire, and was unable to escape. The Tiger, seeing him fallen into the mud, exclaimed: “Ha! ha! you are fallen into a great slough; I will lift you out of it.” With these words he slowly drew near, and the Traveller, as he was seized by the Tiger, thought to himself:—

“That he reads not the holy scripture, nor studies the Veda, moves not the villain: natural disposition predominates here, as the milk of cows is by nature sweet.

Again:—

A moral act performed by those whose senses and heart are not kept in subjection is like the bathing of an elephant. Knowledge without practice is an encumbrance, like ornaments on a shrewish woman.

So it was not well done, to put my trust in this murderous creature. For thus has it been said:—

Confidence should never be put in rivers, in armed men, in creatures with claws or horns, in women, and in kings' households.

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Again:—

The natural dispositions, not the other qualities, of every man are tested by events; for the natural disposition, transcending all qualities, stands on the head.

Moreover:—

Since even the moon, ranging in the sky, destroying sin, possessing a thousand beams, marching in the midst of the stars, through the influence of destiny is swallowed by the Dragon;¹ who then is able to avoid what is written on his forehead?²

Whilst thus reflecting, he was killed and devoured by the Tiger. Therefore I say, 'As the Traveller,' and so forth. So an act that is not considered should by no means be done. For:—

Well-digested food, a very clever son, a well-governed wife, a king well served, a speech well considered, and an action well weighed, for a very long time change not for the worse."

On hearing this discourse, a certain pigeon haughtily exclaimed: "Fie! what is this you say? *The saying of the aged ought to be received when a time of danger is present; but if they were always considered, one would never proceed to eating.*

For:—

All meat and drink on the face of the earth is beset with doubts. Where then is action to be taken? or how is life to be supported?

And thus it is said:—

The envious, the censorious, the discontented, the passion-

¹ Eclipses are attributed to the dragon Rāhu, who is supposed to devour the sun and moon.

² The god Brahman is believed to write the destiny of every being upon his forehead soon after birth.

ate, the ever suspicious, and he who lives on another's fortune: these six have misery as their portion."

Hearing this, all the pigeons alighted there. For:—
Very learned men, familiar even with the greatest sciences, and resolvers of difficulties, suffer pain when infatuated by greed.

Again:—

From covetousness anger proceeds; from covetousness lust is born; from covetousness come delusion and perdition. Covetousness is the cause of sin.

Again:—

The birth of a golden deer is an impossibility; nevertheless, Rāma desired such a deer.¹ Frequently in times of present calamity the minds of men become overcast.

Presently they were all caught in the net. Then all the birds abused him at whose suggestion they had descended there. Thus it has been said:—

One should not go in front of one's tribe. When the enterprise is successful, the profit is equal; but should the business miscarry, the talker is killed on the spot.

Likewise it is said:—

Want of control over the senses is called the road to ruin; victory over them, the path to fortune. Go then by which you please.

Chitra-grīva, hearing him abused, said: "It is not his fault. For:—

Even a friend becomes a cause of descending calamities; for the leg of the mother becomes a post for tying the calf.

¹ This refers to a well-known episode in the Rāmāyana. In order that he might carry off Rāma's wife Sitā, the demon Rāvana made his henchman Mārīcha assume the form of a golden deer and draw Rāma away in pursuit of him.

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Moreover:—

He is a friend who is capable of rescuing the afflicted from misfortune, not he who is clever in railing at plans for the salvation of those in jeopardy.

And in a time of disaster dismay is the mark of a coward; so now let us maintain our courage and think of a remedy. For:—

Fortitude in adversity; moderation in prosperity; eloquence in the assembly; valour in war; ambition for fame; perseverance in study: this is naturally produced in the high-minded.

Rarely does a mother bring forth that son, an ornament to the three worlds, who feels neither exultation in prosperity nor dejection in adversity, and who shows in battle steadfastness.

Again:—

Six faults ought to be avoided by a man seeking prosperity in this world: sleep, sloth, fear, anger, laziness, prolixity.

Let us do this immediately: let us all with one accord take up the net and fly away. For:—

A combination even of small things is effective of a business. Elephants wild with rut are bound with straws made into ropes.

It is best for men to combine with their own families, though small. Rice-grains, when stripped of the husk, do not sprout.”

Having considered this, all the birds, taking up the net, flew off. Presently the fowler, seeing them from afar carrying away the net, ran after them, and thought to himself:

“ These travellers of the air, combined, are carrying off my net; but when they alight, they will then come into my power.”

Then, when the birds had passed beyond the range of his sight, the fowler returned. Perceiving the fowler to have turned back, the pigeons said: “ Master, what now should we do? ” Chitra-grīva said:

“ A mother, a friend, and a father are a trinity that is naturally helpful; others become friendly-minded by reason of motives.

Now my friend Hiranyaka, the king of the mice, dwells in the Chitra-vana on the bank of the Gandakī. By the strength of his teeth he will cut our toils.” With this design they all went to the burrow of Hiranyaka. Now from continual dread of danger Hiranyaka had made a hole with a hundred outlets, and dwelt in it.

An old mouse, skilled in the science of polity, foreseeing future dangers, dwelt there in a hole having a hundred openings.

Hiranyaka, startled by the descent of the pigeons, stood silent. Chitra-grīva called out: “ Friend Hiranyaka, will you not speak to us? ” Hiranyaka, hearing and recognising his voice, exclaimed as he rushed forth in haste: “ Oh! happy am I; my dear friend Chitra-grīva is come.

In this life there is none more happy than he who has a friend to converse with, a friend to live with, and a friend to chat with.”

But on seeing them caught in a snare, after halting a moment in amazement, he exclaimed: “ Friend, what is this? ” Chitra-grīva replied: “ This,

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friend, is the fruit of our conduct in a former birth.

Whence, and whereby, and how, and when, and of what kind, and to what degree, and in what place, one's own work, good or bad, is performed; thence, and thereby, and so, and then, and of that kind, and to that degree, and in that place, it comes by the will of the Creator.

Sickness, sorrow, pain, bonds, and afflictions: these are the fruits of the tree of corporeal beings' own offences."

On hearing this, Hiranyaka quickly ran to gnaw asunder the bonds of Chitra-grīva; thereupon Chitra-grīva said: "No, not so, friend; first cut asunder the bonds of these my dependants." "I am weak," replied Hiranyaka, "and my teeth tender: how then am I able to cut their bonds? So as long as my teeth do not break, I will cut your bonds; afterwards, to the best of my ability, I will cut the bonds of the others also." "Be it so," said Chitra-grīva; "but, to the best of your power, break their bonds." Hiranyaka replied: "The protection of dependants by the sacrifice of oneself is not approved by moralists. For:—

A man should preserve his wealth against misfortune; at the cost of his wealth again he should preserve his wife; and at the cost of even his wife and his riches he should ever preserve himself.

Moreover:—

Our lives are the means of promoting religion, wealth, pleasure, and salvation. What does not he destroy who destroys them? what does not he preserve who preserves them?"

"Friend," said Chitra-grīva, "such indeed is the rule of policy; but I am quite unable to endure the

distress of those under my protection; therefore I say this. For:—

A wise man will resign riches and even life for the sake of others. A sacrifice for the sake of the good is best, since death is inevitable.

Here is another special argument:

Of birth, substance, and strength, they have a parity with me: say, when and what will be the fruit of my superiority in rank?

Moreover:—

Without a maintenance they do not leave my presence; then preserve alive these my dependants, even at the expense of my life.

Again:—

O friend, discarding care for a perishable body formed of flesh, urine, excrement, and bones, preserve my reputation.

Observe further:—

If fame, enduring and unsullied, may be obtained by a body frail and charged with impurities, then why should it not be obtained?

For:—

The difference between the body and the virtues is infinitely wide. The body perishes in a moment; the virtues endure to the end of creation."

Hiranyaka, on hearing this, was delighted, and with his hair erect with joy exclaimed: "Good, O friend, good! For this tenderness for your dependants you deserve the sovereignty even of the three regions of the universe." When he had said this, he cut asunder the bonds of all the pigeons. Then Hiranyaka, having respectfully venerated

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them all, said: "Friend Chitra-grīva, as your imprisonment here in the net is assuredly decreed, you should not suspect a fault, and cast disparagement on yourself. For:—

The bird which from more than a hundred leagues sees here his prey, even he, when he has reached his hour, perceives not the snare.

And also:—

Having observed how the Dragon¹ vexes the moon and the maker of day, and how the elephant and the serpent are bound, and how the wise suffer poverty, I reflect, 'Oh, how powerful is destiny!'

Again:—

Even the birds, solitary wanderers in the sky, encounter misfortune. Fishes are caught by the skilful, even from the sea whose waters are unfathomable. In this world, what signifies mismanagement? what good conduct? what merit is there in obtaining a station? For Death, with hand stretched out for destruction, seizeth even from afar."

Having thus instructed them, performed the rites of hospitality, and embraced them, he dismissed them; and Chitra-grīva with his companions departed to such lands as he desired.

Friends, whoever they may be, should be made, and hundreds of them. See, the Pigeons were set free from their bonds by a friendly mouse.

Hiranyaka likewise retired into his hole. Then the Crow named Laghu-patanaka, who had been a spectator of the entire affair, exclaimed with astonishment, "Ho! Hiranyaka, you are to be

¹See p. 13, n.

praised. Therefore I also desire to form a friendship with you; you must then favour me with your friendship." When Hiranyaka heard this, he called out, still keeping within his hole: "Hallo! who are you?" "I am a crow, named Laghupatanaka," said the Crow. Then said Hiranyaka, laughing: "What friendship can there be with you? For:—

If any thing in the world is connected with another, a wise man will connect the one with the other. I am the food; you are the eater: how can there be affection between us?

Again:—

Affection between the food and the feeder is a cause of misfortune. A Deer caught in a snare through a Jackal was rescued by a Crow."

"How was that?" said the Crow. Hiranyaka related the tale:—

FABLE III

In Magadha-deśa¹ there is a forest named Champakavati. In it a Deer and a Crow long dwelt in great friendship. As the Deer, jolly and plump of limb, was roaming about at his pleasure, he was seen by a certain Jackal. Having eyed him, the Jackal thought to himself: "Ah! how shall I feast on this delicate flesh? Be it so; I will gain his confidence." Having thus reflected, he drew near him and said: "Friend! health be to you." "Who are you?" said the Deer. The Jackal replied: "I am Kshudra-buddhi (Little-wit) the Jackal. Here in the forest, without friend or relation, like one dead, I dwell alone; but now having met with a friend in you, I have again entered the land of the living, possessing a kinsman. Now I will be wholly your attendant." "Be it so," said the Deer. Later, when the Sun, the Lord garlanded with rays of light, had set behind the Western Mountain, the Deer and the Jackal went towards the Deer's dwelling-place. There, upon the branch of a Champaka-tree, lived a Crow, named Subuddhi (Intelligent), an old friend of the Deer. On seeing them, the Crow said: "Friend Deer, who is this other?" "He is a Jackal," replied the Deer, "who has come seeking our friendship." "Friend," said the Crow, "confidence in a new-comer all of a sudden is indeed improper. It was not well done. Thus has it been said:—

¹ Corresponding approximately to the modern Southern Bihar.

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House-room ought not to be given to anyone who is of unknown family and character; for through the fault of the Cat the Vulture Jaradgava was put to death."

"How was that?" said they. The Crow related the tale:—

FABLE IV

On the bank of the Bhāgīrathī, upon a mountain called Gridhra-kūta (Vulture-peak), there was a large fig-tree.¹ In its hollow trunk lived a Vulture, by name Jaradgava, who through the sad result of destiny had lost his claws and eyes. For his support the birds lodging in the same tree for pity's sake contributed each a little from their own food; on this he lived, and took care of the young birds. Now one day a Cat named Dīrgha-karna (Long-ear) came there to prey upon the young birds. Perceiving him approaching, the little nestlings, overwhelmed with terror, raised a clamour. Jaradgava, hearing it, called out: "Who is this that comes?" Dīrgha-karna, seeing the Vulture, cried in fear: "Alas! I am undone. Since:—

As long as danger is at a distance, it should be dreaded: but when a man perceives danger to be present, he should act in a becoming manner;

Now as it is exceedingly near, flight is impossible; therefore let it be as has befallen: I will approach him." Having thus reflected, he drew near to him and said: "Master, I salute you." "Who are you?" demanded the Vulture. "I am a Cat," said he. "Depart to a distance," cried the Vulture, "otherwise you shall be put to death by me." The Cat replied: "Let my words but be heard; afterwards, if I am worthy of death, let me be killed. For:—

¹ *Parkatī*, the waved-leaf fig-tree (*Ficus infectoria*, Willd.).

Is anyone punished or respected anywhere merely on account of birth? When his conduct has been scrutinised, he is to be punished or honoured."

The Vulture said: " Say, of what profession are you? " He replied: " Here on the bank of the Ganges I abide, performing daily ablutions, eating no flesh, and practising the pious observances of Chāndrāyana,¹ according to the usage of the religious student. The birds, the objects of the love and confidence of you who know the Law, are for ever extolling in my presence your manifold virtues: therefore I came hither to hear the Law from you, who are advanced in learning and in years. And do you so understand your duty as to be ready to kill me, a guest? This is declared to be the duty of a householder:—

Fitting hospitality must be shown even towards an enemy arrived at the house. The tree does not withdraw from the wood-cutter the shade at its side.

But if there be no food, then a stranger should be entertained with kind language at least. For it is said:—

Straw, room, water, and, fourthly, pleasant speech: these things are never withheld in the house of the good.

Moreover:—

If either a boy, or an old man, or a youth, come to a house, respect must be paid to him. The visitor is everyone's superior.

¹A form of mortification: in its commonest form the devotee on the day of the full moon allows himself only fifteen mouthfuls of food, and diminishes this ration by one mouthful per diem until on the new moon it amounts to only one mouthful for the day; then he increases it at the same rate during the next fortnight.

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Again:—

The good shew pity even to worthless beings. The moon withholds not its light from the hovel of the outcast.

Further:—

A guest transfers his own sin to the man from whose house he turns away disappointed in his hopes, and carries off with him the other's religious merit.

Again:—

Even a humble man when come to the house of one of high caste ought to be fittingly venerated. A guest is composed of all the gods."

The Vulture remarked: "Cats relish flesh, and the young birds dwell here; therefore I speak thus." On hearing this, the Cat, having touched the ground, touched both his ears, and said: "I determined upon this arduous observance of Chāndrāyana as I have heard the sacred Scripture, and am free from passion. For the writings of authority, even when discordant with one another, agree that to do no hurt is a supreme duty. For:—

The men who abstain from injury to all, and who suffer all things, and have become a sanctuary to everyone—those men go to heaven.

Again:—

Righteousness is the one friend which follows even in death; everything else goes to destruction along with the body.

Moreover:—

If ever anyone eats the flesh of another, observe the difference of the two: the one's pleasure is momentary; the other is deprived of life.

And also:—

Even an enemy might be spared by a consideration of the pain that rises in a man at the thought that he must die.

Listen again:—

Who would commit an enormous crime for the sake of this evil belly, which can be satisfied by vegetables growing wild in the wood? ”

Having in this manner gained his confidence, the Cat remained in the hollow trunk of the tree. Then, as the days passed by, he attacked the young birds, brought them into the hollow of the tree, and devoured them daily. An inquiry was now set up by those disconsolate and lamenting birds whose offspring had been eaten. Perceiving this, the Cat slipped out of the tree and escaped. The birds, making search on all sides, then discovered the bones of their young ones; at once they united and put to death the Vulture, concluding that he had eaten their young. Therefore I say, ‘House-room ought not to be given,’ and so forth.”

On hearing this, the Jackal said angrily: “On the first day of the Deer’s seeing you, you also were of unknown character: how then is it that to the present day his friendly intercourse with you increases more and more?”

Where there is not a wise man, there even one of small understanding is entitled to praise. In a country destitute of trees even the castor-oil plant passes for a tree.

Moreover:—

‘Is this one of our tribe or a stranger?’ is the calculation of the narrow-minded; but to those of a noble disposition the earth itself is but one family.

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And as this Deer is my friend, so are you also.”
“What need of this talking-back?” cried the Deer; “let us all stay together enjoying happiness in confidential talk. For:—

No one is the friend of anyone; no one is the enemy of anyone. It is by conduct that friends as well as enemies are produced.”

The Crow replied: “Let it be so.” Then early in the morning they all went to the part they liked best. One day the Jackal said in a whisper: “Friend Deer, in this part of the forest is a field full of corn; I will lead you thither and shew it you.” This being done, the Deer went there daily and fed upon the corn. In the course of a few days the owner of the field, having discovered him, laid there a snare. Afterwards the Deer came again; and whilst grazing there, he was caught in the snare. “Who but a friend,” thought he, “can extricate me from the hunter’s snare, which is as the snare of Death?” By and by the Jackal came to the spot, and thought to himself as he drew near: “Our deep-laid plot is so far successful; my wishes will be amply fulfilled; for when he is cut up I shall certainly get his bones, besmeared with flesh and blood.” The Deer, on seeing him, called out in delight: “Friend, do but sever my bonds; speedily deliver me. For:—

In misfortunes a man may know a friend; in battle, a hero; in a loan, an honest man; in diminished fortunes, a wife; and in afflictions, kinsmen.

Moreover:—

He who stands by one at a feast, and also in affliction, in

famine, in the ruin of the country, at the king's gate, and at the cemetery, is a kinsman."

The Jackal, having examined the snare again and again, thought to himself: "This Deer is fast caught in the trap." "The snares, my friend," said he, "are made of sinews; how then can I touch them with my teeth to-day, on Sunday? We must think otherwise, my friend! To-morrow morning, whatever you may suggest shall be done." Presently the Crow, perceiving that the Deer had not returned in the evening, began searching about for him; and having discovered him in that plight, he said: "Friend, what is this?" "This," replied the Deer, "is the consequence of slighting the counsel of a friend. Thus it is said:—

Misfortune is nigh unto him who listens not to the voice of well-wishing friends: that man is the delight of his enemies."

"But where is the Jackal?" said the Crow. "There he stands," replied the Deer, "watching for my flesh." "Friend, I said so before," observed the Crow.

"That one has committed no offence is no reason for his feeling confidence; for peril from the wicked attends even the virtuous.

A man should avoid such a friend as mars his business behind his back, and speaks kindly to his face; he is a jar of poison with a surface of milk."

Then the Crow, heaving a long-drawn sigh, said: "O deceiver! what have you done, working wickedness? For:—

Must deceit be practised in this world upon hopeful and

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confiding suitors, who have been talked over with honied words, and charmed by false courtesies?

Again:—

O goddess Earth! how canst thou bear that treacherous man who practises villainy on an unsuspecting, pure-minded benefactor?

One should not form friendship or affection with one of evil character. A coal, if hot, burns; if cold, blackens the hand.

But this is the habit of the treacherous:

He falls at your feet before you, and bites the flesh of your back; in your ear he softly hums a charming tune, and having discovered an opening, he suddenly enters fearlessly: the gnat practises every act of the deceitful man.

Thus:—

Though one of evil character speak kindly, that is no reason for trusting him; honey stands on the tip of his tongue, but deadly poison in his heart."

Early in the morning the Crow observed the owner of the field coming to that spot, cudgel in hand. On seeing him, the Crow said: "Friend Deer, make yourself appear as dead, fill your belly with wind, stiffen your legs, and lie still; when I make a noise, you must start up quickly and run away." The Deer then lay down as the Crow bade him, and was now perceived by the master of the field, whose eyes dilated with joy. Seeing the Deer in that state, he said, "Ah! he has died of himself," and extricating the Deer from the toils, he began to busy himself in bundling together his nets. Then when the farmer had withdrawn to a little distance, the Deer heard the

Crow's voice, and starting up in haste, ran away. By the staff flung at him by the farmer in his rage the Jackal was killed. Thus it is said:—

Within three years, within three months, within three fortnights, or within three days, a man reaps even in this world fruit from extraordinary evil or righteous deeds.

Therefore I say, 'Affection between the food and the feeder,' and so forth."

The Crow replied:—

"Though thou wert eaten, I should not have from thee an abundant meal. Whilst thou livest, I live, like the sinless Chitra-grīva.

Again:—

It is seen that trust is felt even towards animals whose acts are wholly good; for the innate disposition of the good turns not back from virtuous habits.

Further:—

The mind of a good man, even when he is moved to anger, undergoes no change for the worse; for the waters of the ocean cannot be heated by a torch of straw."

"You are fickle," said Hiranyaka; "and with one who is fickle friendship must on no account be formed. As it has been said:—

A cat, a buffalo, a ram, a crow, and likewise a bad man;—these through confidence gain the ascendancy; to confide in them is not meet.

But, besides, you are on the side of our enemies: and it is said:

With an enemy one should not unite, not even by a well-cemented alliance. Water, though well warmed, nevertheless quenches the fire.

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A bad man ought to be shunned, although adorned with knowledge. The serpent is decorated with a jewel,¹ is he not dangerous?

What cannot be done, cannot be done: what may be done, may be done. A cart goes not on the water, neither does a ship sail on dry land.

Moreover:—

The life of him who because of the power of wealth confides in enemies or in disaffected wives comes to an end.”

“I have heard all,” said Laghu-patanaka; “nevertheless, I am determined that I must needs form a friendship with you; otherwise I will abandon my body by fasting at your door.”²

For:—

The evil man is like a pot of clay, easily breaking, but reunited with difficulty; whilst a good man is like a jar of gold, hard to break and quickly to be joined again.

Moreover:—

All metals unite from fusibility; beasts and birds, from instinct; fools, from fear and avarice; good men, from intercourse.

Again:—

For good men are seen to have the outward semblance of the cocoa-nut: others are like the fruit of the jujube-tree, only externally charming.

Knowing this, the society of the good is desired.

For:—

¹ Serpents in Hindu myth wear jewels on their heads.

² An allusion to the custom of *dharana*: if a debtor is recalcitrant, his creditor may sit fasting at the door of his house, and thereby morally compels the debtor to fast also and to desist from work. If the creditor dies from starvation, the guilt of his death falls upon the debtor.

Even when friendship is broken off, the qualities of the good undergo no change for the worse. Though the stalks of a lotus may be broken, the fibres remain connected.

Moreover:—

Purity, liberality, heroism, equality in joy and sorrow, rectitude, attachment and truthfulness, are the qualities of a friend.

What friend beside yourself am I likely to find endowed with these qualities? ” Upon hearing this discourse and more to the same effect, Hiran-yaka came forth and said: “ I am refreshed by this nectar of your discourse. For thus has it been said:

Neither a bath in very cool waters, nor a necklace of pearls, nor sandal-ointment applied to every limb, so refreshes one oppressed with heat, as good men’s conversation, polished with good argument, and resembling a magic charm of attraction, generally avails to delight the mind of the righteous.

Moreover:—

Betrayal of secrets, importunity, harshness, fickleness of mind, anger, falsehood, gaming:—these are the ruin of a friend.

Not one of the faults in this catalogue is discerned in you. For:—

Eloquence or truth-speaking is known by conversation; unsteadiness or steadiness is discovered at sight.

Again:—

The friendship of one whose inmost soul is pure will be of one kind; and the speech of one whose heart is infected with deceit tends a contrary way.

In the mind of the wicked there is one thing; in their discourse another; their conduct is another. In the heart, in

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the speech, and in the conduct of the magnanimous there is one and the same thing.

Then let it meet with your approbation." Saying this, Hiranyaka, having concluded friendship, and regaled the Crow with the choicest of provisions, entered his hole. The Crow also departed to his own place. After this, some time passed away in their making presents of food to one another, in inquiries after each other's health, and in confidential discourse. One day the Crow said to Hiranyaka: "Friend, this is a place where it is hard for a Crow to get food; so I wish to leave it and go to another place." Hiranyaka replied:

"Knowing that teeth, hair, nails, and men, detached from their place, do not look well, a wise man will not forsake his own station."

"Friend," said the Crow, "this is the sentiment of a coward. For:—

Lions, good men, and elephants abandon their place and depart; whilst crows, cowards, and deer encounter death in the same spot.

Again:—

For the high-spirited man what country is called his own? or what, a foreign land? To whatever country he resorts, the same he acquires for himself by the power of his arm. Whatever forest the lion enters, armed with teeth, claws, and tail, in the same he slakes his thirst with the blood of the lordly elephant slain by him."

"Whither must we go, friend?" said Hiranyaka; "thus it has been said:—

With one foot a wise man moves, with one stands still. Until he has examined another place, he should not leave his former abode."

“ Friend,” said the Crow, “ there is a place well examined; thither I will conduct you.” “ What is that? ” said Hiranyaka. The Crow replied: “ In the Dandaka-forest is a pool named Karpūragaura (Camphor-white), where dwells a dear friend of mine whom I acquired long ago, a Tortoise of innate virtue, Manthara by name. For:—

It is easy for all men to be learned in the instruction of others; but to follow righteousness oneself is the mark of the noble-minded.

He will regale me with the choicest of fish and food.” Hiranyaka said: “ What then am I to do remaining here? For:—

One should leave that country in which there is neither respect for the good, nor employment, nor friends, nor tradition of knowledge.

Again:—

One should not fix one's abode there, where five things are not found: a monied man, a student of Scripture, a king, a river, and, fifthly, a physician.

Moreover:—

Where five things exist not, traffic, fear, shame, courtesy, and bounty, there one should not stay.

Again:—

O friend, it is not proper to reside where these four are wanting: a payer of debts, a physician, a student of Scripture, and a river with good water.

Then take me also there.” “ Be it so,” said the Crow: and forthwith he set out towards the pool with that friend, happily discoursing with various tales. Then Manthara, perceiving Laghu-patanaka from afar, arose, and having suitably performed

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the duties due to a guest, made hospitable entertainment for the Mouse also. For:—

Fire is the superior of the twice-born; the Brahman is the superior of the castes; the husband is the sole superior of wives; but everywhere the guest is the superior.

“Friend Manthara,” said the Crow, “pay especial veneration to this person; for he is loaded with virtuous deeds, an ocean of kindness, Hiranyaka by name, the king of the mice. I question whether the Serpent-king¹ would be able with his two thousand tongues to celebrate his worth.” Having said this, he related the story of Chitrigrīva. Thereupon Manthara, respectfully saluting Hiranyaka, said: “Pray, good sir, relate the reason of your coming to an uninhabited forest.” Hiranyaka replied: “I will tell you; listen.”

¹The mythical king of the Nāgas, Ananta.

FABLE V

In a town called Champaka there is a residence of religious mendicants. There a mendicant called Chūdā-karna has his abode, and is wont to sleep after placing on a bracket his begging-bowl, containing food given in alms, the remnant of his meals; and I used daily to leap up and eat of this food. Some time after there came a dear friend of his, a mendicant named Vīnā-karna. Whilst engaged in talking with him on various subjects, Chūdā-karna, in order to frighten me away, kept striking the ground with a piece of split cane. Vīnā-karna, observing him, said: "Friend, how is it that you are disaffected towards my conversation, and concerned about something else.

For:—

A pleasant countenance, and a sparkling eye, attention to conversation, and sweet speech, much kindness, and a show of bustle, are ever a sign of a friendly man.

Giving grudgingly, ingratitude for former kindness, disrespect, publishing of one's failings, and forgetting of one's name in conversation, are the mark of a man whose heart is alienated."

"Worthy Sir," said Chūdā-karna, "I am not disaffected; but see, this mouse, my enemy, is for ever eating the food got by begging that I keep in the bowl." When Vīnā-karna had examined the bracket in the wall, he said: "How can this puny mouse jump up so far? there must be some cause for it here; so it has been said:—

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When without any apparent cause a young wife, pulling her old husband by the hair and hugging him unmercifully, kisses him, there will be a reason for it."

"How was that?" asked Chūdā-karna. Vinākarna related the tale:—

FABLE VI

In the province of Gauda there is a city called Kauśāmbī.¹ In it dwelt a wealthy merchant named Chandana-dāsa. When he was in extreme age, his mind became swayed by love, and in the pride of his wealth he married a merchant's daughter named Līlāvati. She was in her youthful bloom, resembling the banner of Makaraketu;² hence her aged husband was not to her liking. For:—

As the mind of those pinched with cold delights not in the moon, nor the mind of those oppressed with heat in the sun, so the heart of women delights not in a husband stricken with old age.

Moreover:—

When gray hairs have appeared, what forsooth is a man's love? since women, having their hearts fixed on others, regard him as a drug.

The old husband was exceedingly fond of her. For:—

The lust of wealth and the desire of life in living beings

¹Gauda is Bengal, or more exactly Northern Bengal. Kauśāmbī is apparently the famous city of that name, the modern Kosam, on the river Jumna, in Allahabad District. Kosam is not in Bengal; but possibly this story was written when the boundaries of Gauda had been extended by conquest to include the region of Allahabad, as happened several times.

²Literally, "he who has the banner with [the device of] the dolphin," i.e. the god Kāma, or Cupid.

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are ever potent over living beings; but a youthful wife is more potent over an old man than life itself.

Also:—

A decrepit old man can neither enjoy nor relinquish the pleasures of sense; as a toothless dog only licks a bone with his tongue.

Now Lilāvati, violating the honour of her family through the impetuosity of youth, became enamoured of a certain merchant's son. For:—

Freedom and residence in her father's house, attendance at festivals, lack of restraint in the presence of parties of men, and living in a foreign country, frequent intercourse with loose women, waste of substance, the old age of a husband, and the envied fecundity of other women, cause a woman's ruin.

Again:—

Drinking, bad company, and absence from her husband, gadding about, and sleep, and dwelling in another's house are six things harmful to women.

Moreover:—

If there is no place, if there is no opportunity, if there is no man to be their suitor, thus, O Nārada,¹ do women become chaste.

Again:—

To women no man whatever is found disagreeable or agreeable, as cattle in a forest seek ever fresh pasture.

Notoriously women have ever been fickle, even among the Celestials; and fortunate indeed are those men whose wives are preserved.

It is not shame, nor decorum, nor courtesy, nor timidity, but the want of a suitor, that is the sole cause of woman's chastity.

¹ A mythical sage and musician.

Moreover:—

Woman is like a pot of ghee, man is like a hot coal. A prudent man therefore will not put the ghee and the fire together.

Also:—

In childhood, the father guards her, in youth the husband guards her, and in old age her sons: woman is not fit for independence.

With a mother, with a sister, or with a daughter a man should not sit in a sequestered spot; the group of sense-organs is powerful, and moves even the wise man.

One day this Līlāvati was sitting at her ease in familiar chat with the merchant's son on a couch variegated with the lustre of strings of jewels, when seeing her husband, who had approached unobserved, she rose up precipitately, caught him by the hair, and vehemently embraced and kissed him. Meanwhile the gallant rose up and escaped. It is said:—

Every book of knowledge which Uśanas¹ knows, and which Brihaspati² knows, is well implanted by nature in the understanding of women.

A bawd who was near, seeing him embraced, thought to herself: "She has embraced him without obvious cause." But afterwards the bawd, discovering the gallant to be the cause, punished Līlāvati with a secret fine.³ Therefore I say, "When without any apparent cause a young wife," and so forth. There must be here some cause that

¹A mythical sage, the teacher of the demons (Dānavas or Daityas).

²See p. 6, n.

³i.e. she blackmailed Līlāvati.

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furnishes strength to this mouse. And the reason here seems to be abundance of wealth," said the mendicant, after a moment's consideration. "For:—

In this world every wealthy man is everywhere and always strong. Even the power of kings arises on the basis of wealth."

Then the mendicant, taking a spade and digging up my hole, seized the wealth that I had long been accumulating. After that, losing my strength day by day, forsaken by my spirit and energy, unable to procure food for myself, timidly and slowly creeping about, I was observed by Chūdā-karna. Then he said:—

"By wealth everyone is powerful; through wealth one becomes learned. Behold this wicked mouse! he has come down to the level of his tribe.

Again:—

All the works of a man deprived of wealth and possessed of little understanding die away like rivulets in the summer's heat.

Moreover:—

He who has riches has friends; he who has riches has relations; he who has riches is a man in the world; ay, he who has riches is learned.

Moreover:—

Empty is the house of a childless man, and of him who is destitute of a true friend; empty are all quarters of the world to an ignorant man; utterly empty is poverty.

Again:—

Of poverty or of death, poverty is declared to be the worse. Death is with slight pain; poverty is exceedingly grievous.

Moreover:—

Those senses are unimpaired; that name is still the same; that understanding is uninjured; the same also is that speech. Yet at the moment when a man loses the glow of riches, he becomes another. This is strange.”

Having listened to all this, I considered: “It is now unfitting for me to stay here, and to communicate my adventures to another is likewise improper. For:—

A prudent man will not make public his loss of property, his distress of mind, malpractices in his house, his being cozened, and his disgrace.

Also:—

Nine things ought carefully to be concealed,—age, wealth, domestic troubles, private counsel, conjugal union, medicine, penance, almsgiving, and disgrace.

And thus it has been said:—

When fortune is utterly averse, and human endeavour exerted in vain, whence can the poor man who is high-spirited find comfort save from the forest?¹

Moreover:—

The high-spirited man may indeed die, but he will not stoop to meanness. Fire, though it may be quenched, will not become cool.

Further:—

Like a cluster of flowers, the high-spirited man will live in two conditions: either he will stand on the head of all, or he will wither away in the forest.

And to live here by mendicancy would be exceedingly despicable. For:—

¹That is, he will become a hermit.

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Better that he who is deprived of riches should feed the fire¹ with his life-breath than that he should beg of a base fellow void of courtesy.

Again:—

From poverty he comes to shame; overwhelmed with shame, he loses spirit; broken in spirit, he is despised; through contempt he proceeds to discontent; discontented, he sinks into melancholy; sorrow-stricken, he is forsaken by reason; deprived of reason, he comes to destruction. Alas! poverty is the seat of all calamities.

Further:—

Better that silence be kept than that untrue words be spoken. Better is impotence for men than intercourse with others' wives. Better is abandonment of life than delight in the words of the slanderer. Better a subsistence on alms than pleasure from feasting on another's wealth.

Better an empty cow-stall than a fine but vicious bull. Better a harlot for wife than a woman of good family re-married. Better a residence in a forest than in the city of a foolish lord. Better to give up the ghost than to associate with the base.

Also:—

Beggary utterly destroys even a hundred virtues, as servitude destroys honour; as moonlight, darkness; as old age, beauty; as discourse on Hari and Hara,² sin.

After reasoning thus, how could I nourish myself with the cakes of another? Alas! alas! that would be a second avenue to death. For:—

Superficial learning, love's pleasures bought with a price, and subsistence at the will of another, are the three dishonours of men.

¹i.e. he had better burn himself.

²See p. 4, n. Hara is the god Śiva.

Moreover:—

The life of the sick man, the man in long exile, the eater of another's food, and the dweller in another's house, is death; death is to him repose.

Though I had considered this, still from covetousness I again made an effort to take his food. And thus it has been said:—

Through covetousness reason staggers; covetousness begets lust; a man tormented with lust gets misery here and hereafter.

Then, having been struck by Vīnā-karna with that piece of split cane, I thought to myself:—

A man greedy of wealth, whose soul is uncontrolled and senses unruly, is discontented. All misfortunes befall him whose mind is not contented.

In like manner:—

Whoever has a contented mind, has all riches. To him whose foot is enclosed in a shoe, is not the earth as it were carpeted with leather?

Again:—

Whence shall they who, greedy of wealth, run hither and thither, have the happiness which comes to those men of placid spirit, who are satisfied with the nectar of contentment?

For:—

He has read everything, he has heard everything, he has performed everything, who has cast desires behind him and holds fast to desirelessness.

And also:—

Fortunate is the life of anyone who has not waited at great men's doors, who has not felt the pang of separation, and who has not spoken unmanly words.

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For:—

A hundred leagues is not far for one who is carried away by thirst of gain; the contented man feels no concern for the goods he hath in his hand.

Therefore it is better to distinguish the course proper for one's station. It is said:—

What is religion? Kindness towards all beings. What is happiness? To a creature in this world, health. What is affection? Good feeling. What is learning? Discernment.

Thus:—

For when a calamitous condition has befallen one, discernment is learning. Misfortunes will befall at every step those who act without discernment.

For example:—

One should leave a single person for the sake of a family; for the sake of a village he should abandon a family; a village he should renounce for the sake of a country, and for the sake of his soul, the earth.

Moreover:—

Either water without labour, or delicacies attended with danger:—on consideration I see indeed that happiness is that wherein there is ease.

With these reflections I came to an uninhabited forest. For:—

A forest haunted by tigers and lordly elephants, with the trees for a habitation, ripe fruits and water for food, grass for a bed, and bark for clothing, is better than living deprived of wealth in the midst of kinsmen.

Then, through the effect of my merit, I was favoured by this friend with the course of his friendship; and now, by a continuance of merit,

I have gained your protection, a very heaven.
For:—

The poisonous tree of the world bears indeed two sweet fruits: enjoyment of the taste of the nectar of poetry, and association with the good.

Moreover:—

Society, devotion to Keśava,¹ plunging in the water of Gangā: these one should esteem as the three things of worth in a worthless world."

Manthara said:—

" Riches are as the dust of the feet; youth is like the rush of a mountain river; manhood fickle and unsteady as a drop of water; life like foam. Whoever performs not with steady mind the duties of religion that unbolts the bars of heaven will afterwards, when advanced in old age, be stricken with repentance and consumed by the fire of sorrow.

Too large a stock was laid up by you: that was the fault of it. Attend:—

It is liberality that preserves acquired wealth, like the sluice for the waters standing within a tank.

Again:—

When the miser buried his wealth deeper and deeper in the ground, he thus made a road beforehand to go to the nether abode.

For:—

He who, obstructing his own happiness, seeks to acquire wealth, is a vessel of tribulation, like one who bears burdens for others.

Thus it has been said:—

¹ A name of the god Krishna or Vishnu.

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If we are rich with wealth used neither for charity nor for enjoyment, we are rich with the wealth which lies buried in the mines of the earth.

He whose days pass without giving or enjoying, though he may breathe like a blacksmith's bellows, does not live.

*Of what use is wealth to him who gives not nor enjoys?
Of what use is strength to him who resists not his foes?
Of what use is Scripture to him who practises not the duties of religion? Of what use is a soul to him whose senses are not controlled?*

Moreover:—

Since he enjoys it not, the wealth of the miser is the common property of others; his connection with it as belonging to him is only known by his grief when it is lost.

Also:—

The wealth of the miser goes neither to God, nor to a Brahman, nor to relations, nor to himself, but is consumed by fire, thieves, or the king.

Moreover:—

Giving, enjoying, and loss are the three destinies of wealth; the third doom awaits him who gives not, nor enjoys.

Thus it has been said:—

Liberality accompanied with kind language, knowledge without conceit, valour united with mercy, and wealth accompanied with bounty: these four excellences are rare.

It is said:—

A hoard should always be made; but too great a hoard

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must not be made. Behold, that Jackal who was given to hoarding was killed by a bow."

"How was that?" said Hiranyaka. Manthara related the tale:—

FABLE VII

There was a huntsman named Bhairava (Terrible), who dwelt in Kalyāna-kataka. One day, having a desire for meat, he took his bow and went into the Vindhya forest, and there he killed a deer. Having taken the deer, he saw as he walked along a boar of awful form. Then laying the deer on the ground, he wounded the boar with an arrow. The boar, approaching and uttering a roar dreadful as that of the clouds at the destruction of the world, struck the hunter in the groin; and he fell like a tree cut down by an axe. For:—

On meeting with any cause—water, fire, poison, the sword, hunger, sickness, or a fall from a precipice—a corporeal being is deserted by the vital spirit.

Then a serpent also perished by the trampling of their feet. At that moment a Jackal named Dīrgha-rāva (Long-yell), prowling about in search of food, saw them, the deer, the hunter, the serpent, and the boar, dead. As he looked, he thought to himself: “Oh, good luck! a great feast has presented itself!”

For:—

Just as unexpected troubles come upon corporeal beings, so do pleasures too; here, I think, destiny is dominant.

Be it so: with the flesh of these there will be for me three months' food and more.

The man will last for one month; the deer and the boar two months; the snake will last one day; the bowstring must be eaten now.

Now in the first impulse of hunger I will eat this unsavoury link of gut fastened to the horn of the bow." Saying this, he did so; but when the gut was gnawed asunder, the bow, suddenly springing up, pierced Dīrgha-rāva in the breast, and he perished. Therefore I say, "A hoard should always be made," and so forth.

So also:—

What he gives, and what he enjoys, that is the rich man's wealth. Others sport with his wife and riches when he is dead.

But now let this pass. What is the use of labouring what is past? For:—

Men of scholarly mind hanker not after what is unattainable, nor are they inclined to grieve for what is lost, nor are they perplexed even in calamities.

Therefore, friend, you should ever be strenuous. For:—

Even after studying books of instruction men may still be fools; but the learned man is he who acts. A well-devised medicine does not heal the sick merely by its name.

Moreover:—

A rule of wisdom yields not the smallest benefit to one who is afraid of exertion. What object here does a lamp, though standing on the palm of his hand, reveal to a blind man?

Therefore, my friend, one ought to be content with his own particular lot here.

One should attend to pleasure when it arrives, and likewise to pain when it arrives. Pains and pleasures have their revolutions like a wheel.

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Moreover:—

As frogs to the pool, as birds to the full lake, so do all kinds of good fortune irresistibly come to the enterprising man.

Also:—

To one who is resolute, not prolix, knowing the right way to act, unaddicted to vices, brave, grateful, and firm in friendship, fortune goes of her own accord in order to dwell with him.

Especially:—

Even without riches a valiant man attains a rank of honour and elevation; a mean wretch, though well endowed with wealth, comes to a station of dishonour. Can a dog, although wearing a necklace of gold, acquire the splendour of the lion, which springs from nature, and consists in possession of a collection of virtues?

Moreover:—

Because thou art rich, art thou proud? or, when thy wealth is gone, art thou sad? The falls and risings of men are like those of a ball laid in the hand.

Again:—

The shadow of a cloud, the affection of the deceitful, new corn, women, youth, and riches are to be enjoyed but a short time.

Moreover:—

One should not strive overmuch for a subsistence, for it is provided by the Creator. As soon as a living being has dropped from the womb, both teats of the mother stream.

Listen, my friend:—

He by whom swans were formed white, parrots made green, and peacocks painted of various hues, will make provision for thee.

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Hearken to another secret of the good, my friend.

How do riches confer happiness? They create trouble in the acquiring, give pain in their loss, and bewilder by their abundance.

Moreover:—

Better that he who desires wealth for pious purposes should not desire it at all. Better to keep afar from touch of mud than to wash it off.

For:—

As meat is eaten by fowls in the air, by beasts of prey on the earth, and by fishes in the water, so everywhere one is furnished with plenty.

Moreover:—

The rich are continually in fear of the king, of water, of fire, of robbers, and even of their own kinsfolk, as the living are of death.

Thus:—

In sorrow-fraught life is any misery greater than this,— where desire is not fulfilled, and where still desire does not cease?

Again, brother, hear:—

Wealth is not so easy to gain; when gained, it is with difficulty preserved. The loss of gains is like death; therefore one should not think of it.

If that lust is abandoned, who is rich, who poor? Let way but be given to it, and slavery stands on the head.

Moreover:—

Whatever a man may wish for, his desire still goes on after that. That object for which desire ceases is really won.

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What need of much talk? Let the time be passed in confidential conversation with me here. For:—

The affections of the high-minded end only with death; their resentments are instantly appeased; and their bounty is disinterested."

Hearing this, Laghu-patanaka said: "You are fortunate, Manthara; you are ever to be sought for protection. For:—

The good are always able to rescue the good from misfortunes; as elephants alone uplift elephants that are sinking in the mire.

Thus:—

He who understands virtues delights in the virtuous; but a man of vicious character has no pleasure in the virtuous. The bee goes from the forest to the water-lily; not so the frog, although he has the same abode.

Again:—

He alone is worthy to be praised upon earth, he is the best of men, a man of worth, and fortunate is he, whom neither suppliants nor refuge-seekers leave with averted faces, balked of their hopes."

In this manner, feeding and roving at their own pleasure, they lived at ease contented. One day a Deer named Chitrānga (Dappled-limb), that had been alarmed by someone, came there and joined them. Supposing the cause of his alarm to be coming after him, Manthara entered the water; the Mouse retreated into his hole; and the Crow, flying up, perched on the top of a tree. Laghu-patanaka then looked over a very great distance, but discovered no cause whatever of alarm. Having come back, they all re-assembled, and sat down. "Hail, good Deer," said Manthara;

“ may you enjoy water and other such food as you may desire. Let this forest be protected by your residence here.” Chitrānga replied: “ Alarmed by a hunter, I have come to you for protection. For:—

The wise say, the crime of him who either through avarice or through fear should desert one who has come for protection is equal to that of murdering a Brahman.

So I desire friendship with you.” Hiranyaka said: “ Your friendship with us is established without difficulty. For:—

A friend is to be regarded as of four kinds: one’s own offspring, a connection, one lineally descended, and one rescued from troubles.

Stay here then exactly as though you were in your own home.” The Deer, delighted on hearing this, fed at his pleasure, and having drunk of the water, laid himself down in the shade of a tree by the side of it. For:—

Well-water, the shade of a banyan tree, a brunette, and a brick-house will be warm in cold weather and cool in warm weather.

“ Friend Deer,” said Manthara, “ by whom were you alarmed? do hunters ever rove about in this desolate forest? ” The Deer replied: “ In the country of Kalinga¹ is a prince named Rukmāngada; he, advancing on his way to conquer all regions, has pitched his camp on the bank of the river Chandrabhāgā. From the mouth of the hunters a report has been heard, that to-morrow betimes he will come here, and be near the

¹ An ancient kingdom, extending along the coast of the modern Orissa.

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Karpūra lake. Therefore, as a stay here until morning is perilous, let that which is needful be undertaken." The Tortoise, on hearing this, said in alarm: "Friend, I shall go to another lake." The Crow and the Deer both said: "Be it so, friend." Hiranyaka, after pondering, said: "Could another lake be reached, it would be well with Manthara; but what means has he of going on dry land? For:—

The chief strength of water-animals is the water; of dwellers in strongholds, a fortress; of beasts of prey and the like, their own ground; of kings, an army.

Friend Laghu-patanaka, by this counsel it will be thus:

As the merchant's son, having himself beheld the bosom of his wife pressed, became unhappy, even so wilt thou become."

"How was that?" said they. Hiranyaka related the tale:—

FABLE VIII

In the country of Kānyakubja¹ there was a king named Virasena, who made his son Tungabala viceroy in a city called Virapura. He was exceedingly rich, and youthful. One day as he was roaming through his city, he beheld Lāvanyavatī, the blooming wife of a merchant's son. When he came to his palace, he despatched a female messenger for her, his mind being distracted with passion. For:—

A man continues in a virtuous course, controls his senses, observes modesty, and maintains propriety, only so long as those arrows of the eyes of wanton women, feathered with black eyelashes, reaching to the ear, drawn and shot from the bow of the eye brow, and robbing him of his firmness, fall not upon his heart.

Lāvanyavatī too, from the moment of seeing him, was lacerated in her heart by the strokes from the Love-God's shafts, and fixed her thoughts on him alone. Thus it has been said:—

Falsehood, impetuosity, deceit, envy, extreme avariciousness, lack of virtues, and impurity are the congenital faults of women.

Having listened to the discourse of the messenger, Lāvanyavatī replied: “I am devoted to my husband, and do not so much as touch another man. For:—

She is a wife who is clever in the house; she is a wife

¹ The modern Kanauj, in Farrukhabad District, United Provinces.

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who is fruitful in offspring; she is a wife who lives in her lord; she is a wife who is devoted to her husband.

The beauty of the cuckoo is his song; the beauty of a woman is devotion to her husband; the beauty of the ill-favoured is knowledge; the beauty of ascetics is long-suffering.

Further:—

She in whom the husband delighteth not is not to be called a wife. The refuge of a woman is the husband, to whom she has pledged herself in the presence of the fire.¹

Whatever therefore the lord of my life enjoins, even that I do without hesitation.” “Is that true?” said the messenger. “It is indeed true,” replied Lāvanyavatī. The messenger then went away and reported to Tungabala everything exactly as it had been said by Lāvanyavatī. Hearing this, Tungabala said: “Stricken to the heart by the five-arrowed god,² how shall I live without her?” The bawd replied: “She must be brought and surrendered by her husband.” “How is that possible?” exclaimed he. The bawd replied: “Let stratagem be employed. So it is said:—

What may be accomplished by stratagem could not be accomplished by deeds of valour. An Elephant was deprived of life by a Jackal going along a miry road.”

“How was that?” asked the prince. She related the tale:—

¹ The sacred fire is the centre of Hindu marriage-rites; the bridegroom leads the bride round it, offerings are made in it, etc.

² The god Kāma (Cupid) is represented with a bow of sugar-cane, of which the string is a line of bees, and with five arrows, each tipped with a flower.

FABLE IX

In the forest of Brahma was an Elephant named Karpūra-tilaka (Camphor-mark). All the Jackals, having observed him, said among themselves: "If by some means he might die, then from his carcase there would be provision for us to our heart's content for four months." Thereupon an old Jackal from among them made a promise: "By the power of my sagacity I will compass his death." Then the sly fellow, going up to Karpūra-tilaka and saluting him with prostration of all eight limbs, spoke: "Your Majesty, grant me the favour of a look." "Who are you?" said the Elephant, "and whence are you come?" He replied: "I am a Jackal despatched to your Honour's presence by all the beasts inhabiting the forest in assembly. Since to live without a king is not proper, therefore your Honour, as being endowed with every princely virtue, has been fixed upon to be crowned here as sovereign of the forest. For:—

He who is faultless in domestic duties and in social duties, majestic, righteous, and skilled in polity is fit to be a ruler upon earth.

Observe again:—

One should first find a king, next a wife, then property. In this world, if there be no king, whence a wife, whence property?

Again:—

Like the rain-cloud, the lord of the land is the supporter

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of all creatures. Even though the cloud may fail, one may live; but not if the king fail.

Moreover:—

One abides in his appointed sphere as a rule because of the exercise of coercion; a man of righteous conduct is rare in this dependent world. It is from dread of the rod that a woman of family obeys a husband, though he be weak or maimed, sick or poor.

Therefore in order that the auspicious moment may not escape, let your Majesty come quickly.” Saying this, he arose and went away. Then as Karpūra-tilaka, lured by the lust of royal power, was running along the road pointed out by the Jackal, he sank in a great bog. “Friend Jackal,” cried the Elephant, “what’s to be done now? I am fallen into a great quagmire.” The Jackal replied laughing: “My lord, take hold of the end of my tail with your trunk, and rise up. This is the recompense from him in whose word you put trust.”

Thus it has been said:—

As often as thou shalt be deprived of the company of the good, so often shalt thou fall amongst companies of knaves.

Then the Elephant, plunged in the bog, was devoured by the Jackals. Therefore I say—‘What may be accomplished by stratagem,’ and so forth.”

Then by the advice of the bawd the Prince made the merchant’s son, whose name was Chāru-datta, his servant, so that he became employed by him in all confidential affairs. One day, at the suggestion of the bawd, the Prince, being anointed

after his bath and wearing ornaments of gold, said: "Chāru-datta, I must perform a rite of worship to Gaurī¹ for the space of a month; beginning therefore from to-day, bring me every evening a young woman of good family, and she shall be worshipped by me in due form." Thereupon Chāru-datta brought a young woman of that kind and presented her, and then concealed himself to watch what he would do. Tungabala, without so much as touching the damsel, worshipped her from a distance with offerings of robes, jewellery, perfumes and sandal, and dismissed her immediately in the care of a guard. The merchant's son, seeing this, gained confidence, and his mind being lured by the lust of gain, he brought his own wife and presented her. Tungabala, recognising Lāvanyavatī, the delight of his heart, rose up with haste, and ardently embraced her, his eyes dilated with joy, his soul overjoyed; and after indulging in various kinds of amorous sport, he lay with her on the couch. At the sight of this, the merchant's son, like a figure painted in a picture, and wholly at a loss what to do, became overwhelmed with grief. And thus will it be with you."

Manthara, however, paying no regard to this discourse, quitted the lake in great trepidation, and started off. Hiranyaka and the others also followed him. Then Manthara, whilst going along on the dry land, was overtaken by a certain hunter who was roaming about the forest. He

¹ One of the names of the goddess Umā (Durgā, Kālī, or Devī). The young woman in such rites is worshipped as representative of the goddess.

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caught him, picked him up, tied him to his bow, and set out with his face turned homewards, saying, "I am in luck." Then the Deer, the Crow, and the Mouse, mightily grieved, followed him. Hiranyaka mournfully exclaimed:

"Ere I have reached the end of one trouble, like the further shore of the sea, lo! a second has befallen me. When flaws exist, troubles multiply.

A friend created by nature is produced by good fortune; his unfeigned friendship he renounces not, even in disasters.

Also:—

Not in a mother, not in a wife, not in a brother, nor in a son, have men such confidence as in the friend who is created by nature."

Having thought upon this for a while, he exclaimed: "Oh, how hard is my fate! For:—

I myself, even here, have beheld those diverse conditions of fortune that are like different births, operating through courses of our own works, and bright or dark in the revolutions of various times.

But thus it is:—

The body has dissolution ever nigh it. Riches are the seat of misfortunes. Meetings are bound up with departures. Everything which arises is doomed to perish."

Again having pondered, he said:

"By whom was created this jewel, the word of two syllables, Mitram,¹ the preserver from sorrows, enemies and danger, the object of affection and confidence?"

Moreover:—

That friend, who will be to his friend an elixir of joy

¹ The word *mitram* means "friend."

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for the eyes, a delight of the heart, a repository of pleasure and pain, is hard to find; the other sort, who, stirred by desire of gain, are friends in the season of prosperity, are found everywhere. Adversity is the touchstone of their worth."

Hiranyaka, having thus greatly lamented, said to Chitrānga and Laghu-patanaka: "Let an effort be made to rescue Manthara ere the hunter departs from the wood." Both of them said: "Teach us quickly how it is to be done." "Let Chitrānga," said Hiranyaka, "go near the water, and make himself appear motionless, as if dead; and let the Crow, standing over him, peck him a little with his beak. The hunter, desirous of venison, will assuredly quit the Tortoise and go thither in haste; then I will gnaw Manthara's bonds asunder." So Chitrānga and Laghu-patanaka went off quickly, and acted accordingly. The weary hunter, as he sat under a tree after drinking water, saw the Deer in this condition; whereupon, laying down the Tortoise near the water, and taking a knife, he went towards the Deer with a joyful heart. Meanwhile the Tortoise, when his bonds were gnawed asunder by Hiranyaka, who had joined him, dived hastily into the water; and the Deer, seeing the hunter close at hand, started up and rapidly ran away. The hunter then, turning back, came to the foot of the tree and saw not the Tortoise, whereupon he thus reflected: "This is what I deserve for acting without circumspection. For:—

Whoever, quitting certainties, pursues things uncertain, loses his certainties. What is uncertain is really lost."

He then returned to the village, disappointed

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through his own conduct. Manthara and the rest, all freed from danger, went to their own stations and lived happily.

The king's sons then said with delight: " We have heard all, and are pleased: what we wished for is accomplished." Vishnu-śarman said: " So far your wish has been fulfilled; and so may this other be:

May you, ye good, acquire a friend! May Fortune be obtained by country-folk! May monarchs, ever abiding in their own duty, protect the earth! May your policy, like a newly wedded bride, abide to gratify the minds of the virtuous! And may the Lord whose crest-jewel is the crescent moon¹ grant prosperity unto men! "

¹ The god Śiva: see p. 1.

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Then the princes said: "Noble sir, we have heard the Acquisition of Friends; we now wish to hear of the Separation of Friends." "Attend," said Vishnu-śarman, "to the Separation of Friends, of which this is the first verse:—

The great and growing friendship of a Lion and a Bull in a forest was destroyed by a very covetous backbiting Jackal."

The princes said: "How was that?" Vishnu-śarman related the tale:—

FABLE I

In the Deccan there is a city called Suvarnavatī. In it dwelt a very rich merchant, by name Vardhamāna (Thriving). Although his wealth was ample, yet seeing others, his kinsmen, very opulent, he thought that he ought to increase his riches still further. For:—

Whose greatness is not heightened whenever he looks down below himself? whilst all who look upwards are poor.

Moreover:—

Even the murderer of a Brahman, if he has abundant wealth, must be revered. Although he be of a race equal to that of the Moon,¹ the poor man is despised.

¹ The chief kingly dynasties of ancient India traced their lineage to the sun or to the moon.

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Again:—

As a young woman loves not to embrace an old husband, so Fortune loves not to embrace the inactive, the lazy, the fatalist, and him who lacks boldness.

Moreover:—

Idleness, addiction to women, sickness, fondness for one's native place, contentment, and timidity are six obstacles to greatness.

For:—

If one thinks himself well off with a very moderate fortune, Providence, which does all it ought to do, will not, I trow, increase it for him.

Moreover:—

Spiritless, cheerless, unvaliant, the joy of his foes—may no woman whatever give birth to a son such as this.

It is said:—

A man should also strive to gain what is yet unobtained; with care he should preserve what has been obtained; what has been preserved he should duly increase; when increased, he should spend it at holy places.

And unincreasing wealth by tiny expenditure wastes away in time like collyrium; and not being enjoyed, it is useless. For thus it is said:—

Seeing how collyrium wastes away and the white ants' hill grows, a man should make each day fruitful in works such as bounty and study.

For:—

By the fall of drops of water a jar is gradually filled: that is the cause of all sciences, religion, and wealth.

Having thus reflected, Vardhamāna yoked to the pole two bulls, named Sanjīvaka and Nandaka,

loaded a cart with wares of various kinds, and set out on a trading expedition to Kashmir.

For:—

What is too great a load for those who can bear it? What is far to the enterprising? What is a foreign land to those who have knowledge? Who is a stranger to those who speak kindly?

Now as he was going through a great forest called Durga (Hard-to-pass), Sanjivaka fell down and broke his knee. At the sight of this Vardhamāna thought to himself:—

“ Let the politic man forsooth ply his craft here and there; but after all the reward will be that which is settled in the mind of Providence.

But:—

Dismay, the obstacle of all achievements, must by all means be avoided; therefore by discarding dismay the success of an enterprise is effected.”

Having thus reflected, Vardhamāna left Sanjivaka there, and went on; and Sanjivaka, resting his weight on three hoofs, as best he could, remained there in the forest.

For:—

The allotted span of life preserves the vital parts of him who is plunged in the ocean, fallen from a precipice, or bitten by a serpent.

Moreover:—

Though pierced by hundreds of arrows, an animal dies not before its time; touched but by the point of a blade of kuśa grass, if he has reached his hour, he lives no longer.

For:—

A thing unguarded abides safe, if guarded by destiny;

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though well guarded, if stricken by destiny, it perishes. Though turned adrift in a forest without a protector, one lives; but at home, though taking precautions, he lives not.

Some days passing after this, Sanjīvaka, by procuring food and so forth to his liking, and ranging through the forest, grew jolly and fat of limb, and bellowed lustily. In the same forest a Lion named Pingalaka (Tawny) was enjoying the pleasures of royal power acquired by his own arm. As the saying is:—

No coronation, no rite of sanctification, is performed by the beasts for the lion. The sovereignty of the brutes falls naturally to him who has acquired the kingdom by his prowess.

One day, being tormented with thirst, he went to the bank of the Jumna to drink of its waters; and there the Lion heard the lowing of Sanjīvaka, like the roar of the thunder-clouds at the dissolution of the universe, which hitherto had been unknown to him. On hearing it, he timidly retreated without drinking the water, and coming to his place he stood silently wondering what it could be. In this condition he was seen by two Jackals, Karataka and Damanaka, the sons of his minister. Damanaka, seeing him in that state, said to Karataka: “Friend Karataka, how is it that our master, who was wanting water, is standing feebly by without drinking?” “Friend Damanaka,” replied Karataka, “it is not with my approval that service is paid to him; what use then is there in watching his motions? for great is the pain which is endured by us twain, neglected as we are by this king.

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See what is done by servants seeking wealth through service: their bodily independence is lost by the fools.

Moreover:—

They who are dependent on another endure cold, wind, heat, and other vexations. Even with a half of that a wise man might perform religious austerities and be happy.

Again:—

Life is fruitful only in so far as one's condition is free; if they who have come to be dependent on another live, who are dead?

Again:—

'Come!' 'go!' 'fall!' 'rise!' 'speak!' 'keep silence!'—thus do the wealthy sport with the needy, who are devoured by the demon of desire.

But:—

For the sake of gain, fools, like harlots, everlastingly deck themselves out and make themselves the instruments of others.

Moreover:—

Servants highly respect the very glance of their master, which, by nature fickle, falls even upon the unclean.

And especially:—

He stoops in order to rise; for the sake of living he resigns his breath; he becomes miserable for the sake of pleasure:—who but the serving-man is so foolish?

Moreover:—

For his silence he is deemed a fool; if skilled in discourse, he is crazy or a prattler; for patience, he is thought timid; if he is not long-suffering, he is generally considered ill-bred. If he stays close at his side, he is surely impertinent;

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if at a distance, over-diffident. The duty of service is supremely difficult and beyond the power even of Yogīs."

"Friend," said Damanaka, "one must by no means even think of such a thing.

Why should not those mighty lords be diligently served, who when pleased fulfill speedily the wishes of the heart?

Moreover:—

Whence can those who are without employ enjoy the exalted honours of the chowrie,¹ the white parasol with lofty pole, the troops of horses and elephants?"

"But what," said Karataka, "is the use of this, which is no business of ours? Interference in matters that concern us not should by all means be avoided.

Look you:—

The man who will meddle in matters with which he has no business lies stricken on the ground, like the Monkey that drew out the Wedge."

"How was that?" asked Damanaka. Karataka related the tale:—

¹ The fans of yak-tail are part of the insignia of kings, like the white parasol.

FABLE II

In Magadha-deśa, on land near the Dharmaforest, a Kāyastha,¹ whose name was Subhaddatta, began to build a Vihāra.² Here, between the two slightly opened parts of a wooden beam that was being cut with a saw, a wedge had been inserted by a carpenter. A large herd of monkeys inhabiting the forest came thither for pastime. One of them, as if directed by the wand of Death, sat down grasping the wedge with both paws; and his dangling testicles entered between the two pieces of wood. Presently, from natural levity, he drew out with great effort the wedge. When it was pulled out, his testicles were crushed by the two pieces of wood, and he perished. Therefore say I: “The man who will meddle,” and so forth.

“Nevertheless,” said Damanaka, “servants ought to watch the actions of their masters.” “The prime minister,” observed Karataka, “is employed in the superintendence of all affairs: let him do it; for one of subordinate rank ought not to interfere in another’s department. Observe:—

He who meddles in the department of another from desire for his master’s welfare, may rue it, like the Ass that was beaten for his braying.”

“How was that?” asked Damanaka. Karataka related the tale:—

¹One of the caste of clerks or writers.

²Probably in the sense of a Buddhist monastery. Bihar (i.e. *Vihāra*), of which the southern part corresponds to the ancient Magadha, is said to have taken its name from the *Vihāras* in it.

FABLE III

At Benares lived a washerman named Karpūrapata (Camphor-cloth). One day, after amusing himself for a long time with his young wife, he fell fast asleep. Thereupon a thief entered his house to carry off his chattels. In his courtyard a tethered Ass was standing, and a Dog was sitting. The Ass, seeing the thief, said to the Dog: "This is your business: how is it then you do not bark loudly and wake the master?" The Dog replied: "You need not concern yourself about this business: you know how I guard his house. Because he has been at his ease for a long time, he considers not my services, and therefore is now become neglectful in giving me my food. Without the appearance of something disquieting, masters become inattentive to their dependents." "Hear, you blockhead," cried the Ass:

"Is he a servant, is he a friend, who, at the time of duty, asks wages?"

The Dog replied:—

"Is he a master, who at the time of duty will not reward his servants?"

Moreover:—

In maintenance of dependents, in service of a master, in practice of religion, and in begetting a son, proxies are not allowed."

The Ass angrily exclaimed: "Ah! you are a most wicked wretch, who neglect your master's busi-

ness. Well, I must act so that my master may awake.

For:—

One will use the Sun on his back; the Fire, with his belly; a master, with whole heart; and the next world, through guilelessness."

Having spoken thus, he brayed mightily. Thereupon the washerman awoke at the noise; and in a rage on account of the breaking of his slumbers, he rose up and beat the Ass with a cudgel. Then the Ass died from the drubbing. Therefore I say, "He who meddles," and so forth. Look you, the hunting of beasts is our appointed duty; let us therefore mind our own business." Then reflecting:—"But there is no need to care about that to-day, since we have a plenteous meal of leavings." Damanaka replied angrily: "What! do you serve the king merely for the sake of food? This is an unbecoming thing for a servant to say. For:—

*For the sake of helping friends, and also for the sake of thwarting enemies, the protection of a king is desired by the wise. Who does not merely fill his belly?*¹

Fruitful, is the life of him in whose life Brahmans, friends and kinsmen live. Who lives not for himself?

Moreover:—

May he live, with whom as he lives many live! for doth not even the crow fill his crop with his beak?

Observe:—

¹The point of this verse and the next two is that every living being lives a physical life by feeding himself, but only the nobler sort use their life for the benefit of others.

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One man goes to service for five purānas;¹ another, a clever fellow, for hundreds of thousands; another is not to be had even for hundreds of thousands.

For:—

The human race being equal, servitude is exceedingly degrading. Can he who is not first in it be numbered amongst the living?

Thus it has been said:—

The difference between a horse, an elephant, and a metal; between wood, stone, and cloth; between women, men and water, is a great difference.

For instance:—

A dog is delighted on finding a dirty bone, with but a little sinew, a morsel of fat, and no meat upon it, though it suffices not to satisfy his hunger; the lion, letting go the jackal already within his grasp, slays the elephant. Everyone, though in difficulties, desires a result befitting his spirit.

Observe further the difference between him that is served and him that serves.

The dog wags his tail, crouches at the feet, and, falling on the ground, shows his mouth and belly to him that gives him a mouthful, but the lordly elephant looks on with dignity, and only eats after hundreds of coaxings.

Moreover:—

Even a moment of time which is lived, celebrated by men, and associated with knowledge, valour and fame, they

¹A small silver coin, equal to 16 māshas or 32 raktikās, according to Manu (VIII. 132 ff.) and Yājñavalkya (I. 361 ff.). The Lilāvati gives it as a weight of shell-coins, equivalent to one silver *dramma*.

who understand it call life. A mere crow lives long, and eats the domestic offering.¹

Moreover:—

What is the difference between the brute and the brute-like man whose reason is void of discrimination between right and wrong, who is an outcast from the many provinces of sacred learning, and who cares only for the mere filling of his belly? ”

“ Both of us are underlings,” said Karataka; “ then what have we to do with these reflections? ”

“ In how much time,” continued Damanaka, “ may a minister become a principal, or an underling? For:—

No one here by nature becomes illustrious, respected of anyone, or vile. It is his own actions that lead a man to dignity in the world, or the reverse.

Again:—

As by a great effort a stone is pushed up a hill, but is thrown down it in an instant; so it is with the soul in virtue and vice.

Therefore, worthy friend, the soul of everyone is dependent on its own exertions.

A man descends or ascends by his own acts, as the digger of a well, or like the builder of a wall.”

“ But,” quoth Karataka, “ what do you mean? ” Damanaka replied: “ This our master Pingalaka, through fear of someone or other, has timidly

¹The *bali*, daily offerings of food which, according to orthodox ritual, are presented by the householder to various deities on various places within and without the house. Most of them are devoured by the crows, who hence are often called *bali-pushta*, “ fed on *bali*.”

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turned back without drinking water, and is sitting down.” “What do you see in that?” said Karataka. “What is unknown to the wise?” said Damanaka. “It has been said:—

A meaning expressed in words is understood even by a brute; horses and elephants move on when bidden. A learned man infers even what is not uttered; for understanding has for its fruit the discovery of another's secret feelings.

Moreover:—

By outward appearances, by hints, by gait, by gesture, and by a word, by change of the eye or mouth, the inward thought is understood.

On this occasion of his fear I will make him my own by the power of my cunning. For:—

He is learned who knows how to speak suitably for the occasion, and to use kindness suitable to the others' worth, and anger suitable to his own strength.”

“Friend,” said Karataka, “you are ignorant of service. Observe:—

He who enters unsummoned, speaks much unasked, or deems himself a favourite of his prince, is dull of understanding.”

“Good sir,” said Damanaka, “how am I ignorant of service? Look you—

Is anything naturally beautiful or not beautiful? If aught pleases anyone, to him it will be beautiful.

Moreover:—

If anyone have any inclination, a shrewd man may thereby insinuate himself, and quickly bring him under his power.

Again:—

To the question ‘Who is there?’ he should reply, ‘I—duly

command me'; and to the utmost of his ability he should faithfully execute his sovereign's behest.

Moreover:—

He who is moderate in his desires, steady, wise, and ever attendant like a shadow, and who when commanded will not hesitate, may dwell in the palace of a king."

"Sometimes," observed Karataka, "our master is displeased with you for unseasonable intrusion."

"Be it so," said Damanaka; "nevertheless, a servant is bound to be in attendance. For:—

Not to begin for fear of fault is the mark of a weak man. Who, brother, abandons food through fear of indigestion?

Look you:—

The sovereign favours the man who is close to him, though unlearned, of ignoble family, or unpolished. Kings, women, and creeping-plants for the most part cling to one who dwells at their side."

"Then," said Karataka, "when you have gone there, what will you say?" "Listen," replied

Damanaka; "I will just find out whether our master is well affected or ill affected towards me."

"What is the token to know that?" said Karataka. "Hear," said Damanaka:—

"Notice from afar, an exceedingly affable smile on inquiries, commendation of qualities in absence, and remembrance in agreeable matters;

Kindness towards his servant, liberality, increase of enjoyment, and admission of merit even in case of fault are signs of a master kindly disposed.

A prudent man will know that taking up of one's time, raising of expectations, and withholding of rewards are marks of a master unkindly disposed.

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When I have learned this, I will speak so that he shall become subservient to me. Since:—

The wise show, plainly as it were revealed before us, misfortune sprung from regard of evil and success sprung from regard of right means, both brought about according to the laws of polity.

Again:—

Qualities are of three sorts: with a well-affected master, failings are virtues; with an ill-affected one, virtues are failings; with an impartial one, faults are faults, and virtues are virtues.”

“Nevertheless,” said Karataka, “as long as an opportunity is not found, you should not speak. For:—

Even Brihaspati, speaking an unseasonable speech, would suffer contempt for his understanding, and eternal disgrace.”

“Don’t alarm yourself, friend,” said Damanaka; “I will not speak an unseasonable word. For:—

In misfortune, in going astray, and when the time for action is passing away, a servant who seeks to do good ought to speak, although unasked.

And if counsel suited to the occasion must not be spoken by me, then my duty as minister is unfulfilled. For:—

That talent by which a man earns a livelihood, and for which he is commended by the good in the world, should be preserved by its possessor and increased.

Permit me therefore, good sir, to go to Pingalaka.” Karataka replied: “Good luck! may your action be according to your wishes!

May thy departure be for acquisition of wealth, for prosperity, and for victory, for destruction of the enemy, and for safe return."

Damanaka then went towards Pingalaka with a surprised air. Being seen by the king from a distance, he was courteously allowed to enter; and having with profound reverence bowed to him with prostration of the eight limbs, he sat down. The king said: "It is long since I have seen you." Damanaka replied: "Although your Majesty has no need of me your servant, still I am come because on a suitable occasion a servant is bound to be in attendance.

The great, O king, have need for a straw to rub their teeth, or to scratch their ears withal; how much more then for a man gifted with speech and hands!

And although my lord may suspect me of decay of intellect, as I have been long neglected, that is not so. For:—

A gem may roll at the feet, and glass be raised upon the head; but at the time of buying and selling glass is glass, and a gem is a gem.

Again:—

Loss of understanding is not to be feared in a man of resolute conduct, although ill treated. Though fire may be turned downwards, its flame never goes downwards.

Sire, a master should in every way be appreciative of points. For:—

When a king behaves alike to all indiscriminately, then the energy of those who are capable of exertion is paralysed.

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Moreover:—

Men are of three sorts, O king: superior, inferior, and of the middling order; accordingly one should employ them in works of three kinds.

For:—

Servants and ornaments are fitting in their proper place; not a crest-jewel on the foot, nor an ankle-ring on the head.

Moreover:—

If a gem worthy of being set in an ornament of gold be set in lead, it neither tinkles nor shines; the blame belongs to the setter.

Again:—

If glass be mounted on a coronet, and a jewel on a foot-ornament, the jewel is not in fault, but the jeweller is ignorant.

Observe:—

A king has abundance of servants if he knows how to judge servants, thus: 'This man is intelligent; this man is affectionate; here is one with both qualities.'

For:—

A horse, a weapon, a teaching-book, a lute, speech, a man, and a woman become useful or useless according as they belong to different men.

Moreover:—

What is the benefit of one who is faithful, but without ability? or what of one who is able but hostile? Me, who am faithful and able, O king, thou shouldst not despise.

For:—

From the king's contempt, his retinue becomes void of

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understanding; therefore a wise man will not go near him because of his domination. When a government is deserted by the wise, the polity becomes unsound; the polity failing, the whole world inevitably sinks.

Moreover, Sire:—

People ever honour a man who is honoured by the monarch: but he who is despised by the monarch is despised by all.

Moreover:—

Even from a child the wise should accept a proper speech. Where the sun is not, doth not a lamp give light? ”

“ Worthy Damanaka,” said Pingalaka, “ what is this? you, the wise son of our chief minister, on account of some slanderous talk have let so much time pass without coming near. Now speak your mind freely.” “ Sire,” said Damanaka, “ I have a question: pray tell me:—why does my lord, when he wants water, stay without drinking, as if dismayed? ” “ You say right,” replied Pingalaka; “ but we have no one trustworthy enough to tell this secret to. You, however, are such a one; listen therefore, I will tell you. This forest is now possessed by a strange animal: we must therefore abandon it. Have you likewise not heard the strange great noise? According to his voice, that creature’s strength must be immense.” “ Your Majesty,” said Damanaka, “ this is indeed a great cause for apprehension. The noise was heard by us also; but is he a minister, who from lack of counsel straightway recommends his sovereign to abdicate or prepare for war? Besides, Sire, in this dilemma your servants’ usefulness is to be discovered. For:—

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On the touchstone of misfortune a man discovers the strength of understanding and of spirit in kinsmen, wife, servants, and himself."

"Friend," said the Lion, "a great fear disturbs me." "Were it not so," thought Damanaka to himself, "how could you speak to me of resigning the enjoyment of royalty and going elsewhere?" Sire," said he aloud, "as long as I live, you need not fear; but let Karataka and the others be encouraged; for the combination of men for defeating misfortune is hard to obtain." Then both Damanaka and Karataka were honoured by the king with a great gift, and departed, promising to defeat the danger. As he went, Karataka said to Damanaka: "Friend, how is it we have received this great present for promising to thwart the danger, though we know not whether this source of fear can or cannot be counteracted? For without rendering a service one ought not to accept a complimentary gift from anyone, and especially from a king. Observe:—

He in whose favour dwells fortune, in whose valour resides conquest, and in whose anger death, surely is composed of all glories.

For:—

Though but a child, a monarch is not to be despised because he is a man; for he is a mighty divinity who appears in human form."

"Friend," said Damanaka, laughing, "hold your peace: I know the cause of the alarm. It was a bull that bellowed; and bulls are food for us; how much more for a lion!" "If so," said Karataka, "then why was not our master's alarm dispelled

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upon the spot? ” Damanaka replied: “ Had our master’s alarm been dispelled on the spot, how then could we have obtained this great gift? Besides:—

A master ought never to be made free from cares by his servants. By making his lord free from cares, a servant would be like Dadhi-karna.”

“How was that? ” demanded Karataka. Damanaka related the tale:—

FABLE IV

“In the North, upon a mountain called Arbudaśikhara, there was a Lion, named Mahā-vikrama (Great of valour). As he lay asleep in the mountain-cave, a certain Mouse was wont to nibble the tip of his mane. The Lion, noticing that the tip of his mane was gnawed, became angry; but not being able to catch the Mouse, who slipped into his hole, he said to himself: ‘What is to be done here?—Well, it is commonly said:

If one has an insignificant foe who is not to be overcome by valour, a combatant who is a match for him must be employed to catch him.’

Meditating thus, he went to a village, and having won the heart of a Cat named Dadhi-karna with flesh and other kinds of food, he brought him thence with some trouble and kept him in his cave. After that, the Mouse through fear of him never ventured out; the Lion therefore slept comfortably with his mane unnipped. As often as he heard the noise of the Mouse, he would then notably regale the Cat with a present of animal food. But one day, as the famishing Mouse was sneaking out, he was caught, killed, and devoured by the Cat. After that the Lion never heard the noise of the Mouse; and then, as there was no use for his help, he became neglectful in feeding the Cat. Therefore I say, ‘A master ought never to be made free from cares,’ and so forth.”

Damanaka and Karataka now went towards Sanjivaka. Karataka then seated himself in a

stately manner at the foot of a tree, whilst Damanaka went up to Sanjīvaka, and said to him: “Ho, Bull! I have been appointed by King Pingalaka to guard the forest. General Karataka commands: Come speedily; if not, depart far from this forest; otherwise the consequences will be grievous to you; I know not what my incensed master may do.” Sanjīvaka, ignorant of the usages of the country, timidly approached and bowed to Karataka with prostration of the eight limbs. Thus it has been said:—

Reason is more powerful than strength; in lack whereof the sounding drum beaten by the elephant-driver proclaims as it were to the elephant, “This is the condition of elephants.”

Then Sanjīvaka in alarm said: “General, pray declare what I am to do.” Karataka replied: “If you, Bull, have a mind to remain here in the forest, then go and make obeisance to the lotuses of our monarch’s feet.” Sanjīvaka replied: “Give me then a promise of safety, and I will come.” Karataka said: “Hearken, Bull: away with this apprehension! For:—

Keśava vouchsafed not a reply to the king of Chedi¹ when he cursed him; for the lion echoes the sound of the thunder-cloud, not the yells of the jackal.

Moreover:—

The tempest uproots not the soft grasses that bow low on all sides; on the lofty trees it strikes hard. It is against the mighty that the mighty puts forth his prowess.”

Then they both, making Sanjīvaka stand at a

¹Śisupāla, whose hostility to Krishna (Keśava) is the theme of Māgha’s famous poem *Śisupāla-vadha*.

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little distance, went towards Pingalaka, and being looked upon by the king with courtesy, made their salutations, and sat down. "Has he been seen?" said the king. "Sire," replied Damanaka, "he has been seen. What your Majesty heard was true: he is of enormous strength, and desires to see your Majesty. Make ready, and be seated. But at a mere sound one ought not to be afraid.

An embankment is broken by waters; and so is secret counsel that is not kept. Friendship is broken by tale-bearing; and a coward may be broken down by words.

Thus it has been said:—

One should not be alarmed at a mere sound, not knowing the cause of the sound. By discovering the cause of a sound a bawd won honour."

"How was that?" said the king. Damanaka related the tale:—

FABLE V

“ In the midst of Śrī-parvata is a town called Brahma-pura. A popular rumour was current there that a goblin, by name Ghantā-karna (Bell-ear), haunted the summit of the mountain. One day a thief was killed by a tiger as he was running away with a bell. The bell, which dropped from his hand, was picked up by some monkeys, who kept on ringing it constantly. Now it was discovered by the townspeople that a man had been devoured, and the noise of the bell was incessantly heard: the people thereupon, declaring that Ghantā-karna in a fury was devouring men and ringing his bell, all fled from the town. At length a bawd named Karālā, who had herself discovered that monkeys were ringing the bell, petitioned the king, saying, ‘ Your Majesty, if a small outlay of money is made, I will finish off this Ghantā-karna.’ So the king, well pleased, gave her the money. The bawd, having formed a magic circle and offered worship in it to Ganeśa¹ and the rest, took with her such fruits as monkeys like, entered the wood, and scattered the fruits about. The monkeys then, dropping the bell, fastened upon the fruits; and the bawd, picking up the bell, returned with it to the town, and became an object of veneration to the whole world. Wherefore I say, ‘ One should not be alarmed at a mere sound,’ and so forth.”

Then having brought Sanjīvaka, they effected an

¹ The elephant-headed god, who is worshipped for the removal of obstacles in the way of enterprises.

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interview; after which he resided there in the forest for a long time in great favour.

One day a brother of the Lion, by name Stab-dha-karna, arrived. Pingalaka received him with hospitality, gave him a seat, and started off to kill beasts for his repast. Thereupon Sanjivaka remarked: "Sire, where is the flesh of the deer killed to-day?" The king replied: "Damanaka and Karataka know." "Let it be ascertained," said Sanjivaka, "whether there is or is not any." "There is none," said the Lion, laughing. "What!" exclaimed Sanjivaka, "has so much meat been eaten by those two?" "Eaten, wasted, and rejected," replied the king; "this is the course every day." "How is it that this is done without the sanction of your Majesty?" asked Sanjivaka. "It is indeed done without my sanction," answered the king. "This is improper," said Sanjivaka. "So it is said:—

One should not of himself do any act without apprising his master, O lord of the earth, save prevention of misfortune.

Moreover:—

A minister, O king, should be like a flagon,¹ letting out little, and taking in much. He who heeds not the moment is a fool, O king; and he who heeds not cowries is poor.

He is always the best minister who makes a surplus, though it be but by a kākinī.² The treasury is the life-breath of a king who has a treasury: the breath is not his life-breath.

¹ *Kamandalu*, a narrow-necked, round-bellied jar, particularly used by ascetics.

² A value equal to 20 *varātakas* or cowry-shells.

A man, moreover, does not become an object of service through other family observances. Destitute of wealth, he is deserted even by his own wife; how much more by others!

And in a state this is a prime fault. Observe:—

Excessive expenditure, and want of regard, likewise gain by unjust means, peculation, and a remote position are called the bane of the treasury.

For:—

A rich man like Kuvera,¹ who improvidently spends his income according to his inclinations, speedily becomes a beggar-friar.”

Stabdha-karna, hearing this, said: “Listen, brother; these two, Damanaka and Karataka, are old dependants, and directors of affairs of peace and war. A director of public affairs ought not to be appointed to the control of the treasury. Moreover, upon the subject of ministers I will state what little I have heard.

A Brahman, a Kshatriya,² and a kinsman are not recommended to be at the head of affairs. A Brahman, though pressed hard, yields not up even ready money;

A Kshatriya, if employed in money affairs, is certain to display the sword; and a kinsman, taking possession on the ground of relationship, swallows all the substance.

An old servant filling a situation is fearless though in fault; and despising his master, he will act without restraint.

¹The god of wealth.

²A man of the warrior-caste.

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When one who has rendered a service is invested with much power, he minds not his own offences; making his services a pretext, he plunders all.

As a minister who shares his private amusements plays the king himself, from familiarity he always inevitably shows contempt for him.

A man inwardly corrupt, and endowed with patience, will perpetrate every evil: Śakuni and Śakatāra¹ are two examples of this, O king.

Everyone who is affluent will always be unmanageable in the long run. It is a maxim of the seers, that prosperity perverts the mind.

The blame of a minister is for failure to secure advantages gained, misuse of property, complaisance, neglect, lack of judgment, and sensuality.

The constant inspection by kings, granting of preferments, and changes of employment are means for them to seize their officers' wealth.

Officers are for the most part like obstinate boils: until they are squeezed, they disgorge not their inner substance to the sovereign.

Public officers should repeatedly be pressed,² as being keepers of treasure for the sovereign. Will a bathing-dress, if wrung but once, let out much water?

Knowing all this, it is necessary to act as occasion

¹Śakuni, the brother-in-law of Dhritarāshtra, inveigled Yudhishtira into gambling, with the disastrous results narrated in the Mahā-bhārata. Śakatāra, or Śakatāla, was the minister of King Nanda: see *Kathā-sarit-sāgara* I. iv. f.

²I follow the reading *bādhyā*, "to be pressed"; Johnson's text has *bodhyā*, "to be made to understand."

may require.” “That is so,” said Pingalaka; “but these two are not at all obedient to my word.” “That is wholly wrong,” observed Stabdha-karna. “For:—

A king should not bear with even his own sons if they disobey his commands; else what difference is there between a king and the picture of a king?

Moreover:—

The paralytic loses fame; the dishonest man, friendship; he whose bodily organs are destroyed, family; he who is greedy of gain, righteousness; the vicious man, fruit of learning; the miser, peace; and the monarch who has a careless minister, his kingdom.

Especially:—

A king should protect his subjects like a father from robbers, from officers of government, from foes, from a court-minion, and from his own avarice.

Brother, let my advice by all means be acted upon. We have made our meal to-day. Let this grain-eating Sanjīvaka be appointed to the superintendence of the provisions.” It was done thus according to his word, and time passed with great friendship between Pingalaka and Sanjīvaka, to the neglect of all kinsfolk. Then Damanaka and Karataka, seeing that there was a remissness in serving out provisions to the underlings, took thought with one another. “What is to be done here?” said Damanaka: “this is our own fault; and to lament over an evil done by oneself is improper. Thus it has been said:—

I, for having touched Svarna-rekhā; the Messenger-woman, for having bound herself; and the jeweller, who

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wanted to take the gem: these suffered through their own fault."

"How was that?" asked Karataka. Damanaka related the tale:—

FABLE VI

In a city called Kānchana-pura (Golden town) there was a king named Vīra-vikrama. As his chief officer of justice was conducting a certain Barber to the place of punishment, a wandering Mendicant named Kandarpa-ketu, accompanied by a Jeweller, seized him by the skirt of his garment, and cried: "This man must not be punished." "Why is he not to be punished?" said the king's officers. "Hear me," said he, and then repeated this verse, "I, for having touched Svarna-rekhā," &c. "What means that?" said they. The wandering Mendicant then related as follows: "I am Kandarpa-ketu, son of Jimūta-ketu, king of Simhala-dvīpa.¹ One day, as I was in a pleasure-garden, I heard from a voyaging merchant that on the fourteenth day of the month, in the midst of the sea there, beneath a Kalpa-tree² that appeared there, a certain damsel, like Lakshmi,³ bedecked with all kinds of ornaments and playing on a lute, was to be seen seated on a couch variegated with rows of rays of jewels. I therefore embarked in a ship with the voyaging merchant, and went thither. Then on coming there I saw her in that very semblance; and allured by the quality of her beauty, I leaped after her. There-

¹Simhala-dvīpa, "Isle of the Lion-folk," is Ceylon. The Pali and Prakrit form *Sihala* was written by the Portuguese as *Ceilão*, whence our *Ceylon*.

²A mythical tree, on which everything grows that is desired.

³The goddess of fortune and wife of Vishnu.

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upon I reached a golden city, and again I saw her sitting on a couch in a golden palace and waited upon by youthful Vidyādhari.¹ When she perceived me at a distance, she sent a female friend, and greeted me courteously. On my inquiry, her friend said: 'That is Ratna-manjarī, the daughter of Kandarpa-keli, king of the Vidyā-dharas. She has made this vow: "Whosoever shall come and see the Golden City with his own eyes, shall marry me."' Accordingly I wedded her by Gandharva-marriage.² When the Gandharva-marriage had been accomplished, I remained there a long while enjoying myself with her. Then one day she said to me in private: 'My lord, all these things may be freely enjoyed; but that picture of the fairy Svarna-rekhā must never be touched.' Some time afterwards, my curiosity being aroused, I touched Svarna-rekhā with my hand. For so doing, she, although only a picture, kicked me with her lotus-foot—away I went, and alighted in my own country. Then, as I was roaming over the earth a miserable wanderer, I came to this city; and there, as the day was past, I went to sleep at the house of a herdsman, where I saw the following: The herdsman, coming home in the evening from the cow-stall, saw his wife in conference with a messenger-woman; thereupon he beat the herdsman, tied her to a post, and went to sleep. At midnight, the messenger-woman, who is the wife of this barber, returned and said to the herdsman's wife: 'That gentleman, consumed by

¹ Feminine of *Vidyādhara*, the name of a class of demi-gods.

² A form of marriage common in romances, which consisted in mutual consent only.

the fire of separation from you, now lies almost at the point of death: I will therefore bind myself and remain here; go you thither, converse with him, and return quickly.' After this was done, the herdsman awoke and said: 'Why do you not go now to your lover?' As the messenger-woman made no reply, he became enraged, and cried out, 'Through pride you give no answer to my words,' and cut off her nose. When he had done thus, the herdsman lay down again and fell asleep. The herdsman's wife then came home and asked the messenger-woman, 'What news?' 'Look,' answered the messenger-woman, 'my face will tell you the news.' The herdsman's wife then bound herself, and stood there; and the messenger-woman, having picked up her amputated nose, went to her own home. Early next morning, on being asked by the barber for the razor-case, she, instead of giving him the box of razors, gave him a single razor. Thereupon this barber, flying into a passion, flung the razor far away from him into the house. Thereupon she screamed as if in pain, saying, 'For no offence he has cut off my nose,' and took him before the magistrate. The herdsman's wife, when questioned by the herdsman, exclaimed: 'Villain! who is able to disfigure me, a perfectly virtuous woman? The eight guardian deities of the world know my conduct.

The sun and moon, wind and fire, heaven, earth, water, the heart, and Yama,¹ day and night, both twilights, and Justice, know the conduct of man.

If then I am perfectly virtuous, and do not even

¹The Indian Pluto; he presides over the infernal world, and dispenses appropriate punishment to sinners.

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bestow a thought upon any man except my husband, then may my face be uninjured.’¹ So as soon as the herdsman had brought a light and looked at her face, he saw it to be unscathed, and threw himself at her feet.—As to this jeweller who stands by, hearken likewise to his story. He went forth from his own home, and after twelve years came from the neighbourhood of Malaya² to this city. Here he went to sleep in the house of a woman of the town. On the head of a goblin formed of wood, and fixed by a bawd on the house-door, was a valuable jewel. Seeing it, this jeweller, greedy of gain, rose in the night and laid his hand on it. Thereupon the goblin, which was moved by wires, squeezed him in its arms, and he cried out in pain. The bawd then got up and said: ‘My son, you are come from the neighbourhood of Malaya; then give up all your gems, otherwise you will not be released by him; that is the way with this servant.’ So he surrendered the whole of his gems; and now, stripped of all his property, he too has joined us.” Having heard all this, the officers of the king administered justice:—the barber’s wife had her head shaved, the herdsman’s wife was punished, the bawd was fined, and the jeweller’s property restored. Therefore I say, “I, for having touched Svarna-rekhā,” and so

¹This is a burlesque of the *satya-kriyā* or “act of truth” common in Indian legend. A virtuous man or woman in a fix, with no human means of escape, calls upon the divine powers to testify to his or her virtue and lend their aid; and this appeal cannot be disregarded by them.

²The Southern Ghats. There were mines of precious stones in this region, as well as the famous pearl-fisheries on the southern coast.

forth. Now this fault was committed by ourselves: in this case, to complain is improper." Then, reflecting for a moment, he continued: "Friend, just as I hastily brought about the friendship of these two, so I will cause them also to be parted. For:—

Ingenious men can make even falsehoods look like truths, as skilled painters can make hollows and eminences appear on an even surface.

Moreover:—

He whose wit fails not when needs arise, gets over difficulties, like the herdsman's wife and her two gallants."

"How was that?" asked Karataka. Damanaka related the tale:—

FABLE VII

“ In the town of Dvārāvati¹ a certain herdsman had a wanton wife. She used to amuse herself with the magistrate of the town, and with his son. So it is said:—

Fire is never satisfied with fuel, nor the ocean with rivers, nor death with all creatures, nor bright-eyed women with men.

Again:—

Neither by gifts, nor by honours, nor by uprightness, nor by service, nor by punishment, nor by precept,—women are altogether dishonest.

For:—

Women, forsaking a husband possessed of good qualities, renowned, agreeable, skilled in the art of love, rich and young, betake themselves straightway to a man destitute of comeliness, amiability, and the like.

Moreover:—

Although lying at ease on an embroidered couch, a woman feels not such pleasure as the delight she gets from the company of a strange lover on the ground littered with dūrvā² grass and the like.

Now one day she was diverting herself with the magistrate's son. Thereupon the magistrate himself arrived. When she saw him, she shut his son in the cupboard, and sported in the same manner with the magistrate. Thereupon the herdsman,

¹ Dvārakā (Dwarka) in Kathiawar.

² The *Panicum dactylon*, Linn.

her husband, returned from the cow-stall. On seeing him, the herdswoman said: 'Magistrate, take your staff and go away quickly, pretending to be angry.' When this was done, the herdsman came in and asked his wife: 'For what reason has the magistrate come here?' She replied: 'For some cause or other he is angry with his son, who has run away and come in here. Him I have put away and kept safe in the cupboard. His father, seeking him, did not find him in the house, so he is going off in a rage.' Then she made his son come out of the cupboard, and showed him. So it is said:—

The food of women is said to be twofold, their intellect fourfold, their obstinacy sixfold, and their desire eightfold.

Therefore I say, 'He whose wit fails not,' and so forth."

"It may be so," said Karataka; "but the native friendship of these two is great; how can it be broken?" Damanaka replied: "An expedient must be devised; for it is said:—

What may be effected by stratagem cannot be accomplished by prowess. A hen Crow by means of a golden Chain caused a black Serpent to be put to death."

"How was that?" asked Karataka. Damanaka related the tale:—

FABLE VIII

In a certain tree lived a hen and a cock Crow. Their chicks were devoured by a black Serpent that lurked within its hollow trunk. Being again pregnant, the hen Crow said: "My lord, let us leave this tree, for as long as this black Serpent remains here, we shall never have any offspring. For:—

A termagant wife, a false friend, a servant who answers back, and dwelling in a house infested by serpents, is death beyond a doubt."

"My beloved," said the cock Crow, "do not be afraid. Time after time I have borne with this enormous offence of his; but now it is to be endured no longer." "How," asked the hen Crow, "can you contend with this powerful black Serpent?" "Away with that thought," replied the cock Crow. "For:—

He who hath sense, hath strength; but whence hath a fool strength? See, a Lion, intoxicated with pride, was defeated by a Rabbit."

"How was that?" said the hen Crow. The cock Crow related the tale:—

FABLE IX

“Upon a mountain called Mandara there was a Lion, by name Durdānta (Hard-to-tame). He was ever making a slaughter of the beasts. At length all the beasts meeting in assembly thus petitioned the Lion: ‘Your Majesty, wherefore are all the beasts being slaughtered? we will ourselves, as a free gift, daily furnish a single beast for your meal.’ ‘If that is agreeable to you,’ said the Lion, ‘then be it so.’ Thenceforward he used daily to feed upon the single beast supplied. Now on a certain day the turn fell on an old Rabbit. So he thought to himself:

‘Through fear, humility is assumed in the hope of life; but if I must perish, why need I cringe to the Lion?’

‘Then I will approach him very leisurely.’ Now the Lion, being tormented with hunger, cried to him in a rage: ‘Why have you delayed in coming?’ The Rabbit replied: ‘I am not in fault. On the road I was forcibly detained by another Lion; I have taken an oath before him to return, and I am come here to inform my lord.’ The Lion angrily exclaimed: ‘Go quickly and show me where that wretch is.’ Then the Rabbit took him, and came near a deep well. Saying, ‘Let my lord come here and see,’ he showed him his own image reflected in the water of the well. Thereupon, being inflated with pride, he flung himself upon it, and perished. Therefore I say, ‘He who hath sense,’ and so forth.” “I have listened,” said the hen Crow; “say what

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is to be done.” “ My dear,” said the cock Crow, “ the king’s son comes regularly and bathes in the pool near by. You must seize with your beak his chain of gold when it is laid down from off his body on that stone, and bring it and place it in this hollow trunk.” So one day when the king’s son had entered the water to bathe, after laying the chain of gold on the rock, the hen Crow did thus. Then the king’s servants, as they were busy searching for the golden chain, discovered the black Serpent in the hollow of the tree, and slew it. Therefore I say, What may be effected by stratagem, &c.” “ If so,” said Karataka, “ then go; may your ways be prosperous.”

Then Damanaka, having approached Pingalaka and made obeisance, said: “ Sire, I have come to report what I deem to be a misfortune. For:—

In misfortune, in going astray, and when the time for action is passing away, a friendly man, although unasked, will speak wholesome counsel.

Again:—

The king is a vessel of enjoyment; the minister is a vessel of business. The minister who brings ruin upon the king’s affairs is tainted with crime.

The course for ministers is this:—

To give up the ghost, or even to be decapitated, is better than to connive at one who meditates the crime of usurping his lord’s rank.”

“ What is it,” said Pingalaka courteously, “ that you mean to say? ” Damanaka replied: “ This Sanjivaka has been detected acting in an unseemly manner towards you: thus, in our presence

he has shown contempt for the three powers¹ of your Majesty, and even aspires to the kingdom.”

Pingalaka, hearing this, stood mute with fear and amazement. “Your Majesty,” continued Damanaaka; “you yourself have appointed him to the superintendence of all affairs, dismissing every other minister. This is a grave error. For:—

When king and minister are both very exalted, fortune attends with straining feet; being unable to bear the burden because of her woman's nature, she abandons one or the other of the two.

Again:—

When a sovereign makes a minister sole chief in the realm, through delusion an intoxication possesses him; and by besotted slothfulness he becomes warped. When he is warped, desire of absolute power obtains a footing in his heart; thence through desire for absolute power he plots the death of his prince.

As it is said:—

To pull out by the roots poisoned food, a loose tooth, and a wicked minister, gives ease.

Further:—

The sovereign who shall make his fortune dependent on a minister will be lost when calamity befalls him, like the blind without guides.

And in all matters he acts according to his own arbitrary pleasure. Here, your Majesty, is the authority; but this I know from practical experience:—

There is no man in the world who is not enamoured of

¹ The “three powers” of a king are grandeur (*prabhāva*), vigour (*utsāha*), and counsel (*mantra*).

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fortune: who looks not with desire on the young and charming wife of his neighbour."

After pondering, the Lion said: " My good friend, though it be so, still I have a great affection for Sanjivaka. Observe:—

He who is beloved, is still beloved, though he acts falsely. To whom is not the body dear, although it be corrupted by all kinds of faults?

Again:—

He who is dear, is still dear, although he acts unkindly. Who feels disrespect for fire, even when it burns down the choicest of houses? "

" Sire," said Damanaka, " that is a fault.

That man is attended by fortune, upon whom, be he a son, a minister, or unattached, the king turns a special eye.

Listen, Sire:—

The result of what is wholesome, although unpalatable, brings ease. Where there is one to tell this and one to hear it, there good fortunes delight to dwell.

And you, discarding old servants, have preferred this stranger. This was improperly done. For:—

One should not patronise strangers because of the fault of an hereditary servant; for there is none who raises greater dissensions in the realm than he."

" Mighty strange! " cried the Lion; " since he has been brought and promoted by me, after giving him a promise of security, how can he then play the traitor? " " Sire," said Damanaka,

" Even though constantly tended, a bad man reverts to his natural habit; as a dog's tail, in spite of the expedients of sudorifics and unguents, remains curled.

Again:—

The dog's tail, after being sweated, rubbed, and swathed with bandages for twelve years, was set free—and returned to its natural shape.

Again:—

How should promotion and honour tend to conciliate the wicked? Even after watering with nectar, poisonous trees bear not wholesome fruits.

Therefore I say:—

Even unasked one should speak what is good for him whom he desires not to be overthrown. This is indeed the duty of the virtuous; to do otherwise than this is the reverse.

Thus has it been said:—

He is kind, who shields from harm; that is an action, which is pure; she is a woman, who is compliant; he is wise, who is honoured by the good; that is prosperity, which raises not intoxication; he is happy, who is free from lust; he is a friend, who is unfeigned; he is a man, who is not tormented by his sense-organs.

If therefore my lord be hurt by the wickedness of Sanjivaka, and does not desist after being apprised, then it is not your servant's fault. Thus:—

A voluptuous prince regards neither duty nor interest. He rambles about freely as he lists, like an elephant in heat. Then when, puffed up with pride, he falls into a labyrinth of distress, he casts the fault on his servant, and knows not his own ill-behaviour."

Pingalaka said to himself:—

"One should not inflict punishment on others upon an enemy's indictment; he should either imprison or honour them after ascertaining the matter for himself.

SEPARATION OF FRIENDS

Thus it has been said:—

Both favour and chastisement without duly ascertaining merit or demerit tend to one's own destruction, as when the hand is rashly put into the mouth of a serpent."

He said aloud: "Should Sanjīvaka then be recalled?" "No, Sire, not so," replied Damanaka in a flurry: "a breach in our secret counsel would be the consequence. Thus it is said:—

This secret seed of counsel should be so guarded that it may not be broken ever so little; if it be broken, it cannot grow.

Again:—

If the thing that is to be taken, to be given, or to be executed, is not done speedily, time drinks up its essence.

So a thing commenced must of necessity be completed with the greatest diligence. Again:—

Secret counsel is like an unsteady warrior: even with all his limbs defended, he cannot bear to stand long, for fear of a defeat from the enemy.

If he, although his sin has been found out, should be turned from his wickedness and received into friendship, that would be highly improper. For:—

He who is willing to receive again into friendship a friend who has once offended, receives death, as a she-mule an embryo."

"At any rate," said the Lion, "let us know what he is able to do against us." "Sire," said Damanaka:

"Without knowing the relation of part to whole, how can one's power be judged? Observe, the Sea was confounded by a mere Lapwing."

"How was that?" asked the Lion. Damanaka related the tale:—

FABLE X

On the sea-shore dwelt a pair of Lapwings. The hen-bird being about to lay, said to her lord: "Husband, let us seek for a place convenient for laying." "Is not this," said the cock, "a place fit for laying?" "This place," replied she, "is overflowed by the tide." "Fair lady," said he, "am I so feeble that the eggs lying in my house are to be carried away by the Sea?" "Husband," replied the hen Lapwing with a smile, "between you and the Sea there is a great difference. But:—
It is hard to judge oneself so as to know whether one is competent or not; he who has such understanding, even in difficulties, sinks not.

Also:—

Undertaking an unfitting business, opposition to one's own folk, rivalry with a stronger man, and trust in women are four doors to death."

Then at the bidding of her mate she laid in that very spot. The Sea, having overheard all this, and desiring to know his strength, carried off her eggs. Thereupon the hen, stricken with grief, said to her husband: "Oh, my lord, a sad thing has happened; my eggs are lost." "Fear not, my beloved," said he. He convened a meeting of the birds, repaired to the presence of Garuda,¹ the Lord of the Birds, and reported to him the tale of the loss of their eggs. When Garuda had heard the story, he laid

¹Garuda is the divine bird (properly a kite) on which Vishnu (Nārāyana) is believed to ride.

SEPARATION OF FRIENDS

a petition before his master, the Lord Nārāyana, the cause of Creation, Preservation, and Dissolution; then, placing his mandate upon his coronet, he went to the Sea. On hearing his command, the Sea gave up the eggs. So I say, 'Without knowing the relation of part to whole,' and so forth."

"How," asked the king, "is he to be known to be traitorously minded?" Damanaka replied: "When he comes making ready to gore with the point of his horns, as if afraid, then my lord will know." When he had spoken thus, he went off to Sanjīvaka; and having gone thither, he drew near by slow degrees, and assumed a semblance of dismay. Then Sanjīvaka said courteously: "Worthy Damanaka, is it well with you?" "How," answered Damanaka, "can it be well with underlings? For:—

The fortunes of those who depend upon kings are in the power of others; their mind is ever ill at ease; and they have no assurance even of their own life.

Again:—

Who that has acquired riches is not arrogant? Of what sensual man are the troubles ended? Whose mind on earth is not tormented by women? or who is beloved of princes? Who enters not into the arms of death? and what beggar has risen to dignity? or what man, having fallen into the snares of the wicked, hath escaped with safety?"

"Friend," said Sanjīvaka, "say what this means." Damanaka replied: "What can I say? unhappy wretch that I am! Observe:—

As one when sinking in the ocean, and clinging for support to a serpent, neither looses his grasp, nor takes hold, so am I now bewildered.

For:—

On the one hand, the king's confidence is lost; on the other hand, my friend. Fallen into a sea of trouble, what can I do, whither can I go? "

When he had thus spoken, he heaved a deep sigh and sat down. "Nevertheless, my friend," said Sanjīvaka, "tell me in full what is lying upon your mind." Damanaka said in a whisper: "Although the king's confidence ought not to be told to another, still as you have come and remained here from trust in me, therefore, as I desire the next world, I must needs inform you of what is for your welfare. Hear then: The master has turned his mind against you, and in private has thus declared: 'I will kill Sanjīvaka, and regale my household with him.'" On hearing this, Sanjīvaka was sorely distressed. Damanaka continued: "Away with despondency! let seasonable action be taken." Sanjīvaka, having mused for a moment, replied: "Patent indeed is the saying:—

Women are accessible to the wicked; often doth a king become the patron of the undeserving; wealth attends upon the niggard; and the cloud rains upon the mountain and into the sea.

Likewise:—

Lakshmī¹ consorts with the base, Sarasvatī² with the plebeian; a woman devotes herself to the unworthy; Vāsava³ rains on the mountain."

He said to himself: "Whether this be his work or not, cannot be ascertained from his behaviour.

¹The goddess of fortune.

²The goddess of learning and speech.

³A title of Indra, the god who dispenses the rain.

SEPARATION OF FRIENDS

For:—

Many a bad man bears a lustre from the beauty of him who is his support, like the sooty cosmetic salve applied to the eyes of lovely women."

Then after reflecting, he exclaimed: "Alas! what is this that has befallen me? For:—

What wonder if a king diligently courted be not pleased? But this is a novel kind of image, that for being served becomes an enemy.

This diligence, then, is unavailing. For:—

He who for a just cause is angry surely becomes pacified on its removal; but how indeed will a man give satisfaction to him whose mind is rancorous without a cause?

What harm have I done to the king? or do kings do harm without a reason?" "It is so," said Damanaka. "Listen:—

A service, though rendered by wise and affectionate persons, becomes to some hateful; and though a patent wrong be done to them by others, it becomes pleasing to them. How strange then is the behaviour of those who harbour diverse feelings! The duty of service is exceedingly difficult, and beyond the power even of Yogīs.

Moreover:—

A hundred kind acts are lost upon the wicked; a hundred wise words are lost upon the stupid; a hundred precepts are lost upon the disobedient; a hundred words of wisdom are lost upon the unthinking.

Again:—

On the sandal-trees are serpents; in the waters are lotuses, but also crocodiles; in our enjoyments are slanderous tale-bearers; no pleasures are without check.

Moreover:—

There is no part of the sandal-tree which is not occupied by the vilest impurities—the root by serpents, the blossoms by bees, the branches by monkeys, the summits by bears.

This lord of ours,” said Damanaka, “is known to me to have honey in his speech and poison in his heart. For:—

His hand far uplifted, his eyes bedewed, vacating half his seat, eager to bestow close embraces, attentive in kind conversation and inquiries, concealing poison within, made up of honey without, exceedingly adept in guile:—what a novel law of play-acting is this which is learned by the wicked!

In like manner:—

A ship for crossing the dangerous ocean; a lamp on the coming of darkness; a fan for a calm; a hook for checking the violence of the elephant blind with heat:—thus there is nothing upon earth for which Providence has not invented a device; but I believe the Creator himself would be baffled in an effort to check the course of wicked men’s thoughts.”

“Alas! alas!” said Sanjivaka to himself, “how is it that I, a feeder on vegetables, must be killed by the Lion. For:—

If two are of equal fortune, or two are of equal strength, a dispute between them may be imagined; but never between one who is high and another who is lowly.”

Having again reflected, he said: “By whom has this king been turned against me? One must always dread a king who is alienated. For:—

If the goodwill of a monarch, like a bracelet of crystal, be ever broken by a minister, who is able to repair it?

SEPARATION OF FRIENDS

Again:—

A thunderbolt and the wrath of a king are indeed both very terrible; but the one falls only on one spot, the other all around.

Let death therefore be sought in battle. To obey his mandate would now be unfitting. For:—

He obtains either heaven by dying, or felicity by slaying the foe: both these advantages, which are very hard to win, are for the brave.

This too is the time for battle:

When without battle death is inevitable, and with battle there is a risk of life, that the wise call the time for battle.

For:—

When without battle he cannot see any advantage to himself, then a prudent man dies fighting with the enemy.

By victory he obtains fortune and by death a heavenly nymph. Bodies perish in an instant; what hesitation should there be about dying in battle? ”

Having considered this, Sanjivaka said: “ Friend, how can I know that he means to kill me? ”

“ When,” said Damanaka, “ he glares at you, with ears erect, tail cocked, paw raised, and mouth open, then you must likewise display your prowess. For:—

To whom is not the man who, though strong, is spiritless, an object of contempt? Observe, people fearlessly set the foot on a heap of ashes.

But all this must be carried out very secretly; otherwise, neither you nor I——”

When Damanaka had said this, he went to Karataka. “ What has been accomplished? ”

asked Karataka. "A breach between the two has been accomplished," replied Damanaka. "What doubt of that?" said Karataka. "For:—

Who is a kinsman of the wicked? who would not be angry, if importuned over-much? who by riches becomes not arrogant? who is not an adept in villainy?

Moreover:—

A noble man is made wicked by knaves for their own aggrandisement. Doth not intimacy with the wicked act like fire?"

Then Damanaka went to Pingalaka and said to him: "Your Majesty, the traitor has come; prepare yourself and stand firm." So saying, he made him assume the attitude described above. Sanjivaka then drew near and, seeing the Lion thus altered in his appearance, made a corresponding show of valour. In the terrible conflict that thereupon ensued between them, Sanjivaka was killed by the Lion. Then Pingalaka, having slain his servant Sanjivaka, sat down to rest sorrow-stricken, and said: "What a dreadful deed have I done! For:—

The kingdom is enjoyed by others, whilst he himself is a vessel of iniquity. By transgressing justice, a king is like a lion after the slaughter of an elephant.¹

Moreover:—

In respect of the loss of a portion of land or of a virtuous and wise servant, the loss of a servant is the death of kings. Land, although lost, may easily be regained, but not servants."

¹ Elephants are supposed to have pearls in their temples; so the lions who kill them bear the guilt of the deed, while others obtain the jewels.

SEPARATION OF FRIENDS

“My lord,” said Damanaka, “what new philosophy is this, that remorse is felt for killing an enemy? For thus it has been said:—

If either a father or a brother, if either a son or a friend seek to take his life, they must be put to death by a king who wishes for prosperity.

Moreover:—

One who understands the principles of duty, interest, and pleasure should not be over-merciful; for the indulgent man is not able to keep his property, although it is in his hand.

Still further:—

Forgiveness of a foe as well as of a friend is an ornament of ascetic men; in monarchs it is a fault when shown to offending beings.

Besides:—

For him who through lust of royal power or through pride aspires to his master's station, forfeiture of life is the only expiation: there is no other.

Further:—

A compassionate king, a Brahman who eats all things alike, a disobedient wife, an ill-natured companion, an unruly servant, a negligent officer, and one who acknowledges not a benefit:—these should be avoided.

The policy of princes, like a harlot, has various forms: true and false; harsh and courteous; cruel and merciful; gain-seeking and generous; always spending, and having ample revenues of jewels and money.”

Made happy by Damanaka with this artful speech, Pingalaka recovered his natural temper, and sat on his throne. Damanaka, overjoyed in heart, said to the king: “May the great king be

victorious! may there be happiness for all worlds!" having said which he remained at his ease.

"You have heard," said Vishnu-śarman, "the Separation of Friends." "We are pleased," said the princes. "Let this further be added," said Vishnu-śarman:—

"May there be breach between friends only in the dwelling of your enemies! Day by day may the base man, dragged away by Time, approach perdition! May mankind ever be the abode of all happiness and prosperity! And may a youth always disport himself in this delightful garden of fable!"

WAR

When it was time to begin the tales again, the princes said: "Worthy sir, we are the sons of a king; therefore we have a curiosity to hear of War." Vishnu-śarman replied: "I will discourse upon what is agreeable to you. Listen to War, of which this is the first couplet:—

In a contest of Peacocks with Geese, fought with equal valour, the Geese, having been induced to confide, were betrayed by the Crows, who had lived in the mansion of the enemy."

"How was that?" said the princes. Vishnu-śarman related the tale:—

FABLE I

There is in the isle of Karpūra a lake called Padma-keli. In it dwelt a Flamingo, named Hiranyagarbha (Gold-germ). He had been crowned as sovereign of the birds by all the water-birds in assembly. For:—

If there were no king, a competent leader, then would the people be wrecked here like a ship at sea without a steersman.

Again:—

The king protects the people, and they aggrandise the king. Protection is better than aggrandisement; for from want of it what is, is not.

One day when the Flamingo, encircled by the attendants of his court, was sitting at ease on a very spacious couch of lotuses, a Crane named

Dirgha-mukha (Long-bill), arriving from some country, made obeisance and sat down. "Dirgha-mukha," said the king, "you have come from abroad: tell the news." "Sire," said he, "there is great news; being eager to tell it, I have come with speed. Listen. In Jambu-dvīpa¹ there is a mountain called Vindhya; on it dwells a Peacock named Chitra-varna (Spotted-colour), king of the Birds. As I was seeking food in the midst of a burnt wood, I was discovered by his attendants, and questioned: 'Who are you? and whence come you?' I replied: 'I am an attendant of Hiranyagarbha, king of the Isle of Karpūra, and through curiosity am come to see foreign lands.' The birds, hearing that, said: 'Which of the two countries or kings is the better?' 'Oh! what a question,' replied I; 'there is a great difference; for the Isle of Karpūra is a province of Paradise, and the king a second Lord of Paradise.² How can it be described? What are you doing, fallen in this desert? Come away, and travel to my country.' On hearing these words, the birds became angry. So it is said:—

A draught of milk only increases serpents' venom; advice tends to provoke fools, not to pacify them.

Again:—

A man of knowledge may indeed be advised, but an ignorant man never. The Birds, having given counsel to

¹According to Indian geography Jambu-dvīpa is a continent in the south of which India (Bhārata-varsha) lies. The Vindhya here mentioned is the well-known mountain-range in India.

²The Lord of Paradise is the god Indra, the ideal of royalty.

WAR

the ignorant Monkeys, were driven away from their homes."

"How was that?" said the king. Dīrgha-mukha related the tale:—

FABLE II

At the foot of a mountain on the bank of the Narmadā¹ there is a large Sālmali² tree. Here Birds dwelt comfortably even during the rains in the interior of the nests built by them. Now when the sky had become overcast with masses of clouds like sheets of indigo, a heavy shower fell in torrents. The Birds, seeing some Monkeys standing at the foot of the tree, pinched with cold and shivering, called out: "Hallo! Monkeys, hearken:

Nests have been built by us with straws brought in our beaks alone: why do you, who are furnished with hands, feet, and the like, sit down in despair?"

The Monkeys at hearing this took offence, and thought: "Oho! the Birds, sitting comfortably in the hollow of their sheltered nests, are reviling us. So be it—until the rain stops." Then, when the rain had ceased, the Monkeys climbed the tree, broke up the nests, and threw down the birds' eggs. Therefore I say: "A man of knowledge may indeed be advised," &c.

"What did the birds say then?" said the king. Dirgha-mukha narrated: "The birds then said in a rage: 'By whom was that Flamingo made king?' Then said I, waxing wroth: 'By whom was this Peacock of yours made king?' On hearing that, the birds were ready to kill me; thereupon I also displayed great valour. For:—

¹The Narbada (Nerbudda).

²See above, p. 8, n.

WAR

At any other time, patience is the ornament of a man, as modesty is of a woman; but valour at an insult befits a man, as boldness in embraces a woman."

The king said, smiling:—

"He who, having well studied the strength and weakness of himself and of others, perceives not the difference, is overthrown by his enemies.

Again:—

The stupid Ass disguised in the tiger's skin, who for a long time fed constantly on the corn in a field, was killed through the fault of his voice."

"How was that?" asked the Crane. The king related the tale:—

FABLE III

“ In Hastināpura there was a washerman named Vilāsa. His Ass, from carrying excessive burdens, became weak and ready to die; so the washerman covered him with a tiger-skin and turned him loose into a cornfield near a forest. The owners of the field, seeing him from a distance, fled away in haste, under the notion that he was a tiger. Then a certain watcher of corn, having cloaked his body with a gray blanket, and made ready his bow and arrows, stood with body bent down in a retired spot. Then the Ass, grown plump of limb, spied him at a distance, and supposing him to be a she-ass, trotted up to him braying; and the watcher of the corn, discovering him to be but an Ass, killed him with ease. Therefore I say, ‘The stupid Ass disguised,’ and so forth.”

“ Afterwards,” continued Dīrgha-mukha, “ the Birds cried out, ‘ O rascally, vile Crane! whilst grazing on our soil, you revile our lord: that is no longer to be endured.’ With these words, they all struck me with their beaks, and said angrily: ‘ See, you blockhead! that Gander your king is altogether soft and has no right to rule; for one who is entirely soft is unable to keep his property, even when it is in the palm of his hand: how then can he govern the earth? or rather, what realm can he have? But you are a frog in a well; therefore you recommend resort to him. Hear:—

A great tree possessing fruit and shade is to be cherished: though through ill-luck there may be no fruit, what can debar the shade?

Again:—

The base should not be courted; the great should be sought for protection. Even water in the hand of a tavern-keeper is called strong drink.

Through the favour of the lion, a she-goat grazes without danger in the wood. Vibhīshana, having met with Rāma, obtained the sovereignty of Lankā.¹

Moreover:—

Even a great abundance of merits becomes small in the eyes of a worthless man, by the law of container and content,² like the royal elephant in a mirror.

Especially:—

Even with a fiction success may be won against a very powerful king; by a fiction about the Moon the Rabbits dwelt at ease.³

‘How was that?’ said I. The birds related the tale:—

¹When Rāma had conquered and slain Rāvana, the demon-king of Lankā, he installed Rāvana’s younger brother, Vibhīshana, in his place.

²The quantity of the contents that a receptacle of any kind can hold depends on the size of the latter: thus the elephant appears tiny in a mirror, and a man of great virtues is deemed insignificant by the little soul of the base man.

FABLE IV

Once upon a time, for want of rain in due season, a herd of elephants, distressed with thirst, said to the chief of the herd: "Master, we have no means of living. The small animals have a bathing-place. But we, for want of bathing, are blinded as it were: where can we go? or what can we do?" So the elephant-king went a little distance, and showed them a pool of clear water. Thereupon the Rabbits that lived on its banks were crushed by the trampling of the feet of the troop of elephants; and then a Rabbit whose name was Śilimukha thought to himself: "This troop of elephants, oppressed with thirst, will be coming here every day; thus our tribe will be destroyed." Then an old buck named Vijaya said: "Do not despair: I will provide a remedy." With this promise he set off; and as he went along he thought to himself: "How am I to approach and address the lord of a herd of elephants? For:—

An elephant kills even by touching; a serpent by smelling; a king by protecting; and a villain by smiling.

So I will climb to the top of a hill, and accost the lord of the herd." When this was done accordingly, the chief of the herd said: "Who are you? whence are you come?" He replied: "I am an ambassador despatched by the Lord Moon." "State your business," said the lord of the herd. Vijaya said:—

"Even when weapons of war are brandished, an

ambassador speaks not untruly; in virtue of his inviolable character, he always declares the verity.

By his command I therefore speak. Listen. Whereas these Rabbits, keepers of the Moon's pool, have been driven away by you, you have done wrong, since those Rabbits are my guards; therefore my title is Śaśānka."¹ When the ambassador had spoken thus, the lord of the herd said in alarm: "Your Majesty, this was done through ignorance; I will not go again." "Then," said the ambassador, "go away after making obeisance and pacifying the Lord Moon, who is shaking with rage here in the pool." Thereupon he led the lord of the herd by night, showed him the reflected image of the moon quivering in the water, and commanded him to make obeisance, saying, "Your Majesty, the offence was committed by him through ignorance; therefore let it be forgiven." After these words the Rabbit sent away the lord of the herd. Therefore I say, "Even with a fiction success may be won," and so on. After that I said: "He, our sovereign, is great in dignity, and very powerful: the dominion even of the three worlds is deserved by him; how much more a kingdom!" Then the birds, crying "Villain! how dare you walk over our land?" led me into the presence of King Chitra-varna. Then having exhibited me before the king and made obeisance, they said: "Your Majesty, pray give heed. This wicked Crane, whilst walking in our land, reviles your royal person." "Who is he?" said the king: "whence comes he?" They an-

¹Meaning "marked with the figure of a rabbit." The Hindus see the figure of a rabbit in the moon's face.

swered: "He is a servant of the Flamingo Hiranya-garbha, coming from the Isle of Karpūra." I was then asked by the prime minister, a Vulture: "Who is chief minister there?" I replied: "A Chakravāka,¹ by name Sarvajna (All-knowing), who is thoroughly versed in the principles of every science." "He is a fit person," said the Vulture, "since he is a native. For:—

A king should duly appoint for his minister a native of his own land, faultless in the observances of his caste, of tested integrity, familiar with sciences, not addicted to vice, free from loose habits, one who has studied the departments of law, renowned, of ancient family, clever, and able to raise money."

Then a Parrot said: "Sire, the Isle of Karpūra and the rest are insignificant islands, lying within Jambu-dvīpa. The authority of your Majesty extends there likewise." "It is so," replied the king. "For:—

A king, a madman, a child, a woman, and a purse-proud man desire even what is unattainable; how much more what is attainable!"

Then said I: "If indeed by mere talk the authority of your Majesty is established there, then my master Hiranya-garbha holds lordship over Jambu-dvīpa also." "How is that to be proved?" said the Parrot. "By war," said I. "Return then to your master," said the king, smiling, "and make preparation." Then I said: "Let your own ambassador also be sent." "Who will go on an embassy?" said the king; "for an ambassador should be appointed such as this:

¹The ruddy goose or Brahmany duck.

An ambassador should be loyal, talented, pure, dexterous, bold, free from vice, patient, a Brahman, knowing the secrets of others, and inventive."

"There are many such," said the Vulture; "but still a Brahman should be made ambassador. For:—

*It is the prince's favour, not noble birth, that causes prosperity. The blackness of the Kālakūta poison leaves it not because of its contact with Īśvara."*¹

"Then let the Parrot go," said the king. "Parrot, do you go along with him, and declare our pleasure." "As your Majesty commands," replied the Parrot; "but this Crane is a villain; and with a villain I travel not. For so it has been said:—

A rascal makes a man wicked, and assuredly prospers amongst the good. The Ten-headed One² may carry off Sītā; the ocean may be bound.

Further:—

One ought not to stand, one ought not to walk anywhere with a villain. Through associating with a Crow, a Gander was killed whilst standing, and a Quail whilst walking."

"How was that?" said the king. The Parrot related the tale:—

¹ See above, p. 1, n. Īśvara, or Śiva, is usually represented as white in colour. I read *nāpaiti* for Johnson's *nopaiti*.

² Rāvana, the ten-headed demon, carried off Sītā, the wife of Rāma; and in Rāma's expedition to recover her a dam was thrown over the sea.

FABLE V

“On a highroad on the way to Ujjayinī stood a large Pippal-tree.¹ There a Gander and a Crow dwelt. Once upon a time, in the hot season, a certain weary traveller, having laid his bow and arrows there under the tree, fell asleep. After a little while the shade of the tree passed away from off his face. Then seeing his face overspread by the glare of the sun, the kindly and innocent Gander, perched on the Pippal-tree, from pity spread out his wings and again cast a shade over his face. Presently, whilst enjoying a sound sleep, the weary traveller, overcome by walking along the road, opened his mouth. Thereupon the Crow, who through his natural malevolence could not brook another’s happiness, dropped dung into his mouth, and flew away. Awaking at once and gazing upwards, he saw the Gander, and shot him dead with an arrow. Therefore I say, ‘One ought not to stand,’ and so on. For:—

Shun the society of the wicked; keep the society of the good; practise virtue day and night; remember always your transient state.

Sire, I will relate also the story of the Quail. This one story was about staying; the second is about walking. To wit:—

A Crow lodged on the branch of a tree, and a Quail dwelt on the ground beneath. One day all the fowls went off to the sea-shore on the

¹The sacred fig-tree, *Ficus religiosa*.

occasion of a festival to the Lord Garuda.¹ Thither went the Quail along with the Crow. Then the Crow again and again ate some curds out of a pot resting on the head of a herdsman who was walking along. At length, when he had set the pot of curds on the ground, he looked upwards and saw the Crow and the Quail. Then the Crow, scared by him, flew away; the Quail, being slow of motion, was overtaken by him and killed. So I say, 'One ought not to stand,' and so on."

Then said I: "Brother Parrot, why speak you so? To me you are even as his Majesty himself." "That may be," replied the Parrot; "but:—

Even kind words accompanied with smiles, being spoken by rogues, arouse fear in me, like flowers out of season.

And your villainy is made evident by your conversation; for if there be war between these two monarchs, your talk will have been the prime cause. Observe:—

Though an offence be done in his presence, a fool is soothed by conciliatory language. A Wheelwright placed on his head his own Wife with her Gallant."

"How was that?" said the king. The Parrot related the tale:—

¹See above, p. 106, n.

FABLE VI

In Srinagara lived a Wheelwright named Mandamati (Dull-wit). He knew his wife to be a wanton; but with his own eyes he had not seen her together with her gallant. So the Wheelwright said, "I will go to another town," and off he started. After going a little distance, he returned secretly and laid himself down in his own house under the couch. Persuaded that her husband had gone to another town, his wife in the evening summoned her gallant, and thereupon began to sport heartily with him on the couch. Soon, however, the wanton woman noticed the Wheelwright under the couch. On recognising her husband from some sensible contact of her body with him under the couch, she became disconcerted. Thereupon the gallant said: "How is it you do not amuse yourself heartily with me to-day? you appear as if dismayed." To this she replied: "He who is the lord of my life went to-day to another town. Without him, this town, though full of all people, seems to me like a desert. My heart is breaking at the thought of what may happen to him there in a strange place; of what he has had to eat, or of how he will be lodged." "Is then your quarrelsome husband," said the gallant, "such an object of affection?" "You brute!" cried the wanton, "what is it you say? Listen:—

A vessel of virtue is that woman, who, although addressed with rough words or viewed with an angry eye, keeps a placid countenance before her husband.

Moreover:—

Worlds of great bliss are for those women to whom the husband is dear, be he a town-dweller or a forester, sinful or pure.

Again:—

For a husband is a woman's chief ornament, without other ornaments. Deprived of him, she shineth not, however fair she be.

And you, a gallant, are sometimes made use of, like flowers or betel, in my wantonness of mind; but he, my lord, is able to sell me to the gods or to give me to the Brahmans. What is the use of much talk? While he lives, I live; and at his death I will die after him; such is my determination. For:—

The hairs which are on a man are three crores and half a crore (thirty-five millions); for so many years shall she who accompanies her husband dwell in heaven.

Again:—

As a snake-catcher by force draws up a serpent from its hole, so, taking her husband, shall she rejoice with him.

Moreover:—

The fond woman who, embracing her inanimate husband, surrenders her own body on the funeral pyre, though she may have committed ten million sins, shall take her husband with her and attain the world of the gods.

For:—

Him to whom her father or her brother with the father's consent may give her, she should dutifully obey whilst living, and when dead she should not slight."

The Wheelwright, hearing all this, thought to himself, "I am lucky to possess such an affectionate and kindly speaking wife as this," and raising

on his head the couch with his wife and the man upon it, that foolish-minded man danced about. Therefore I say, 'Though an offence be done in his presence,' &c."

"The king then sent me away, after paying me the usual honours. The Parrot likewise is now coming behind me. Knowing all this, let attention be given as needs require."

"Sire," said the Chakravāka with a smile, "the Crane, having gone to a foreign country, has executed the king's business to the best of his power; but such is ever the nature of fools, for:—
The wise man agrees that one should give a hundred rather than quarrel; but contention without cause is the mark of a fool."

The king said: "Enough of this reviling of what is past; let attention be given to the matter in hand."

"Sire," said the Chakravāka, "I will speak in private. For:—

Sagacious persons interpret the inward thoughts by colour, by gestures, by echoes, or by a change in the eye or mouth; one should therefore consult in private."

The king and the minister then remained there, and the others withdrew.

"Your Majesty," said the Chakravāka, "I am sure that this has been brought about by the Crane at the instigation of some one of our officers. For:—

A sick man is the best subject for the physicians, a dissolute fellow for officers of government; a fool is the livelihood of the learned, a quarrelsome man the livelihood of a king."

"Be it so," said the king; "the cause must be

inquired into afterwards; but say what ought to be done now." "Sire," said the Chakravāka, "let an envoy go thither; then we shall know what is going on there, with its strength and weakness. For so:—

A spy should be for the inspection of what ought and ought not to be done in his own or foreign countries. He is the king's eye: whoever has not one, is blind.

And let him go in company with a second, whom he can trust; thus after having very secretly ascertained the business for counsel concerning the country, he shall tell it to his second and send him back, he himself remaining there. Thus it has been said:—

He should keep up correspondence with his emissaries, disguised as ascetics, under the pretext of acquiring learning at holy places, colleges, and temples.

A secret emissary is one who travels by water or by land; therefore let this same Crane be appointed; and let a Crane of the same sort go as his second, and let the people of his household remain at the king's gate. But, Sire, this also must be managed very secretly. For:—

Secret counsel between six ears is divulged and picked up by common talk; therefore a king should take counsel with himself alone.

Moreover:—

It is held by those who are skilled in polity that the evils which befall a prince through a breach of counsel cannot be repaired."

After reflection, the king exclaimed: "I have found an emissary." "Your Majesty," said the minister, "you have found also victory in battle."

At that moment a door-keeper entered, and making obeisance said: "Sire, a Parrot come from Jambu-dvīpa stands at the gate." The king looked at the Chakravāka, who said: "Let him go and wait in an apartment made ready for him; afterwards he shall be brought in and received." "As his Majesty commands," said the door-keeper, who then withdrew, taking the Parrot with him. "So," said the king, "war is now at hand." "But, Sire," said the Chakravāka, "war in a hurry is not enjoined.

Is he a minister or counsellor, who at the very outset, without consideration, recommends his sovereign to prepare for war, or to surrender his country?

Moreover:—

He should strive to overcome his enemies, but never by battle, for between two combatants victory is seen to be unstable.

Moreover:—

By gentle means, by gifts, by sowing dissension, by all combined or separately, he should strive to subdue his enemies; but never by battle.

For:—

Every man is a hero who has never engaged in battle; and who that has not yet witnessed his enemy's strength will not be arrogant?

Moreover:—

A large stone is not raised so well by a living being as by means of timber. Small in device, and grand in results: such is the great benefit of counsel.

But, seeing war is at hand, let it be prosecuted.
For:—

W A R

As husbandry will be fruitful from seasonable labour, so this polity, O king, bears fruit after a long time, although not at once.

Moreover:—

It is the quality of a great man to be afraid whilst the enemy is at a distance, and to be valiant when he is near. Under misfortune in the world a great man summons up fortitude.

Again:—

Undue heat is surely the prime obstacle of all successes. Does not water, although exceedingly cold, pierce the surface of the earth?

And especially, Sire, this king Chitra-varna is very strong. For:—

There is nothing to show that one ought to fight with the strong. A combat with an elephant is not like a foot-encounter of men.

Moreover:—

He is a fool who engages with an opponent before he has found his time. A contest with the strong is like the growth of wings on worms.

Yet more:—

The prudent man will sustain even the shock of arms by drawing himself together like a tortoise; but when he has found his time, he will rise up like a fierce serpent.

Listen, Sire:

One skilled in devices can prevail as well against a great as against a small foe, as the current of a river is able to uproot trees as well as grass.

Then let the ambassador, this Parrot, be refreshed and detained here until the fortress is put in order. For:—

One bowman stationed on a rampart can fight a hundred; a hundred, ten thousand; therefore a fortress is recommended.

Further:—

By what enemy is an unfortified country not liable to be humbled? A king without a fortress is helpless, like a man fallen out of a ship.

He should build a fortress with a great ditch, having lofty walls, having engines, water, and rocks, and protected by a river, a barren plain, and a forest.

The seven valuable properties of a fortress are these: spaciousness, great difficulty of access, a store of liquor, grain and fuel, and ways of ingress and egress."

"Who," said the king, "should be employed in the preparation of the fortress?" The Chakravāka replied:

"If anyone is skilled in any business, him one should employ in it. Whoever is inexperienced in business, though he may know the sciences, is bewildered in practical affairs.

Then let the Sārasa¹ be called." This was done accordingly, and when the Sārasa arrived, the king, looking at him, said: "Sārasa, make haste and set the fortress in order." The Sārasa, bowing, replied, "The fortress, Sire, has long been duly provided, namely, a large pool; but let a store of provisions be lodged in the island in the middle of it. For:—

A store of grain, O king, is better than every other store; for a gem cast into the mouth cannot sustain life.

¹ The Indian crane, *Ardea sibirica*.

Moreover:—

Of all flavourings, salt is called the best flavouring; he should lay in that; for without it sauce is but as cowdung."

"Go speedily," said the king, "and let all be made ready." The door-keeper then re-entering, said: "Your Majesty, the King of the Crows, Megha-varna (Cloud-colour) by name, has arrived from Simhala-dvīpa,¹ and waits at the door. Accompanied by his attendants, he makes obeisance, and desires to see your Majesty." "The Crow," said the king, "is wise, and has seen much; therefore he ought to be received." "It may be so, Sire," said the Chakravāka; "but the Crow is a land-bird, of a different party to us, and therefore ranged on the side of our opponents: how is he to be received? So it is said:—

The fool who, deserting his own side, attaches himself to the opposite party, is killed by the strangers, like the blue Jackal."

"How was that?" said the king. The minister related the tale:—

¹Ceylon: see above, p. 92, n.

FABLE VII

“ A certain Jackal, as he roamed at his will on the outskirts of a town, fell into an indigo-vat. Being then unable to get out, in the morning he lay still, making himself appear as if dead. Then the owner of the indigo-vat lifted him out, carried him to a distance, and left him. He now ran off to the wood; and seeing himself to be coloured blue, he thus reflected: ‘ I am now of the finest colour; shall I not then manage to exalt myself?’ Having thus spoken, he called the jackals, and said to them: ‘ Her Ladyship the Goddess of the Forest with her own hand has anointed me with the essence of all balsamic plants to be the sovereign of the woods. Behold my colour! Therefore from to-day henceforth all business must be carried on in this forest by my order.’ The jackals, seeing him of such a distinguished colour, made obeisance with prostration of the eight limbs, and said, ‘ As your Majesty commands.’ By this means he became sovereign over all the inhabitants of the forest. Then, surrounding himself with his own kindred, he established himself as chief. But afterwards, getting for himself attendants of higher rank, such as lions, tigers, and the like, he began to look with shame upon the jackals and despise them, and removed his own kinsmen to a distance. Then, seeing the jackals to be downcast, an old jackal made a promise: ‘ Be not dejected, if we who know the secret are flouted by this misguided fellow. I will so contrive that he perish. Since the tigers and

the rest here are deceived solely by his colour, and, not knowing him to be a jackal, fancy him a king, therefore bring it about that he may be detected. You must act here accordingly as I say. Some time in the evening you will all set up a great yell near him; then, when he hears that noise, he will naturally make a cry also. For:—

The natural disposition of anyone, whatever it may be, cannot be suppressed by him. If a dog were made king, would he not gnaw his shoe?

The tiger then, discovering him by his voice, will kill him.' This was accordingly done, and so it came to pass. Thus it has been said:—

A natural enemy knows every weak point, vital part, and strength, and entering within, consumes one, as fire a dry tree.

Therefore I say, 'The fool who, deserting his own side,' and so forth."

"Although it be so," said the king, "still let him at least be seen: he is come from a distance. As to receiving him we must deliberate." "Sire," said the Chakravāka, "the spy has been despatched, and the fortress is put in order; when therefore you have seen him, let the Parrot be permitted to depart. But:—

Chānakya slew Nanda by employing a bravo as messenger;¹ therefore he should be encircled by his warriors when he receives an ambassador, and keep him separated by a wide space."

Then, when a court had been called, the Parrot was introduced, and the Crow also. The Parrot,

¹ The Brahman minister Chānakya contrived the death of Nanda, the king of Magadha, and assisted Chandragupta Maurya to seize the throne, shortly before 320 B.C.

raising his head a little, and seating himself on a stool presented to him, said: "O Hiranya-garbha! the fortunate Chitra-varna, King of Kings, thus commands you: If you have any use for life or fortune, then come speedily and pay homage at our feet: if not, think of retiring to another place." The king, on hearing this, exclaimed angrily: "Ha! is there none in our assembly who will stop his throat?" Then Megha-varna rose and said: "Give the word, Sire, and I will put this base parrot to death." "Not so, worthy sir," said the minister. "Listen now:—

That is not a council where there are no elders; those are not elders who declare not the law; that is not law where truth is not; that is not truth which fear attends.

For this is law:—

An ambassador, although a barbarian, is inviolable, for a king speaks by the mouth of an ambassador. Even when weapons of war are brandished, an ambassador speaks not untruly.

Moreover:—

Who believes his own inferiority, or the superiority of others, on the assertions of an ambassador? for an ambassador, because of his inviolable character, always prates of everything."

The king and the Crow then recovered their natural temper. The Parrot rose and withdrew; and then, when the Chakravāka had led him off, explained matters to him, given him ornaments of gold and the like, and sent him away, he went to his own country. Then going to the Vindhya mountain, he paid his respects to his own sovereign, Chitra-varna. King Chitra-varna,

on seeing him, said: "Parrot, what news? What is that country like?" "Your Majesty," replied the Parrot, "the news is briefly this. Let preparations for war be made immediately. That country, the Isle of Karpūra, is a portion of paradise: how can it be described?" The king, convening all his notables, sat down to hold a council, and said: "Sir, say now what is to be done; war indeed is inevitable. So it is said:—

Discontented priests and contented princes are always ruined. A modest harlot and an immodest woman of family are alike undone."

The minister, a Vulture named Dūra-darśin (Far-seeing), said: "Sire, war under untoward circumstances is not the regulation. For:—

When friends, ministers and allies shall be firm in their attachment, and those of the enemies the reverse, then ought war to be made.

Moreover:—

Territory, an ally, and gold are the triple fruit of war. Whenever this shall be certain, war should then be made."

The king said: "Let the minister examine my forces; so let their efficiency be ascertained. Then let the astrologer be summoned and let him fix upon an auspicious moment for the expedition."

The minister said: "Sire, marching out rashly is nevertheless improper. For:—

Those fools who rashly engage without considering the enemy's strength most assuredly receive an embrace by the edge of the sword."

"Minister," said the king, "do not at all check my energy; teach me how an aspirant to

conquest must invade an enemy's country." "Sire," said the Vulture, "I will declare it; but only when followed does it yield fruit. Thus it has been said:—

Of what use to a monarch is advice from books if it be not followed? For nowhere can disease be healed from mere knowledge of medicine.

As the mandate of a king must not be disobeyed, I will report as I have heard. Hear, Sire:—

At rivers, mountains, forests, or strongholds, wherever there is danger, O king, there should the commander-in-chief go with the forces drawn up in array.

In the van should the superintendent of the troops march, accompanied by the bravest men; in the centre the women, the prince, the treasure, and whatever force is weak.

On both flanks the horse; on the flanks of the horse the chariots; on the flanks of the chariots the elephants; and on the flanks of the elephants the foot-soldiers.

In the rear the general should march, encouraging now and then the dispirited. The king, attended by counsellors and warriors, and taking troops, should go over uneven, swampy, and hilly ground with elephants; over level ground with horses; over water with boats; and everywhere with the foot-soldiers.

The marching of elephants is said to be excellent on the approach of the rains; that of cavalry, at any season other than that; that of infantry, at all seasons.

Among hills that have paths hard to traverse, the king must be protected; his slumber, although he be guarded by his warriors, should be in Yoga-sleep.¹

¹ Yoga-sleep (*yoga-midrā*) is the repose of saints (and in some cases of gods also: e.g. Vishnu in his sleep upon the Serpent), in which the bodily eyes are closed and the mind's eye open.

WAR

He should destroy, he should harass the foe by breaking down his strongholds and camps; and on entering the enemy's territory he should set the pioneers in front.

Wherever the king is, there the treasury is: without a treasury there is no kingship. He should give therefrom to his warriors; for who will not fight for the generous?

For:—

Man is the slave not of man, but of wealth, O king! Consequence or insignificance depends on wealth or on the want of it.

They should fight without breaking their ranks, and should defend one another; and whatever weak force there may be he should place in the centre of his array.

The king should employ the foot-soldiers in the van of the army; he should continue blockading the foe, and harass his country.

On level ground he should engage with chariots and horses; on watery ground, with boats and elephants; on ground covered with trees and underwood, with bows, swords, shields and other weapons.

He should constantly spoil forage, food, water, and fuel, and he should break down tanks, ramparts and trenches.

Amongst a king's troops the elephant is chief; there is none other like him. By his own limbs alone an elephant is regarded as armed with eight weapons.

The horse is the strength of armies, being considered a moving bulwark; a king, therefore, who is superior in cavalry is victorious in a land-fight.

Thus it has been said:—

Those who fight mounted on horses, whose enemies, although at a distance, are in their hands, are hard to be conquered even by the gods.

HITOPADEŚA

The first operation in war is the preservation of the whole army. The clearing of the roads in different directions they call the business of infantry.

They consider to be most excellent the force that is naturally brave, skilled in arms, well affected, superior to fatigue, and consisting chiefly of renowned Kshatriyas.

Men fight not on earth so well for many treasures of a king given to them as for the honour conferred by the chief.

A small but good army is better than a large congregation of shavelings;¹ for the flight of the worthless will surely cause the rout also of the good.

Want of kindness, absence from the command, appropriating shares that ought to be distributed, waste of time, and failure to retaliate, cause disaffection there.

One ambitious of victory should march forth against his enemies without distressing his forces. An army distressed by long marches is easily to be overcome by foes.

No counsellor is better able to arouse dissension in enemies than an heir; therefore he should carefully instigate the heir of that enemy.

A compact should be made with the heir-apparent or with the prime minister of a resolute aggressor, and domestic discontent stirred up.

A cruel friend likewise he should involve in ruin by causing him to be defeated in battle, or by the capture of his chief followers through inveiglement into cattle-raids.

A king should populate his own realm by carrying away population from the country of the enemy, or by bounties and honours; for a populated land yields revenue."

¹A contemptuous comparison of cowards with shaven-headed friars (especially Jains and Buddhists).

“ Ah! ” said the king, “ what need of so much talk?

*Our own rise and our opponent's decline:—these two things are the whole of polity. Wise men, admitting this, grasp the wisdom of Brihaspati.”*¹

The minister, smiling, replied: “ All this is true. But:—

One nature is ungovernable; another is restrained by rule. How can light and darkness co-exist in the same place? ”

Then the king rose and set out at the time appointed by the astrologer. Soon after, a messenger despatched by the envoy arrived, and after making obeisance to Hiranya-garbha, said: “ Your Majesty, King Chitra-varna is almost arrived, and he is now actually encamped at the foot of the Malaya mountains. Let arrangements be made for the fortress to be immediately cleared; for that Vulture is a great minister. Besides, I have gathered a hint in the course of a confidential chat held by him with someone, that there is already in our fortress someone employed by him.” “ Sire,” said the Chakravāka, “ it must be the Crow.” “ That can never be,” said the king; “ if it were so, how should he then have been so eager to suppress the Parrot? Besides, his resolve to make war was made after the return of the Parrot; whereas he (the Crow) has been here for a long time.” “ Nevertheless,” replied the minister, “ a stranger is to be suspected.” “ Even strangers,” answered the king, “ are seen to requite kindnesses. Listen:—

Even a stranger, if kind, is a kinsman; whilst a kinsman,

¹ See above, p. 6, n.

HITOPADEŚA

if unkind, is a stranger. A distemper, bred in the body, is harmful; a drug, grown in the woods, is wholesome.

Again:—

King Śūdraka had a servant, by name Vīra-vara, who in a very short time gave up his own son.”

“How was that?” asked the Chakravāka. The king related the tale:—

FABLE VIII

I was once upon a time, in a pleasure-lake belonging to King Sūdraka, deeply enamoured of Karpūra-manjarī, the daughter of a Flamingo named Karpūra-keli. There a Rājaputra¹ named Vīra-vara, having arrived from some country, presented himself before the warder at the palace-gate, and said: "I am a Rājaputra, in quest of a livelihood; show me into the presence of the king." Accordingly he was brought by him into the royal presence, and said: "Your Majesty, if you have any use for me as a servant, then let my wage be fixed." "What must your wage be?" said Sūdraka. "Four hundred pieces of gold a day," answered Vīra-vara. "What are your accoutrements?" demanded the king. "Two arms," replied Vīra-vara, "and thirdly a sabre." "It cannot be," said the king. On hearing that, Vīra-vara made his bow and withdrew. Then said the ministers: "Your Majesty, give him the wage for four days, and let his character be known whether he be fit or unfit to receive so much pay." Then at the instance of the ministers he summoned him; and having presented betel to him, he gave him that wage. For:—

Betel is pungent, bitter, spicy, mixed, saline, astringent, checking wind, destroying phlegm, a vermifuge, suppressing the disorder of evil smell, an ornament of the

¹Literally, "king's son"; probably in the modern sense of *Rājput*, a man belonging to one of the knightly tribes of Rajputana.

mouth, removing impurities, and kindling the flame of love. O friend, these thirteen properties of betel are hard to be met with even in heaven.

The king secretly watched how he disposed of the wage. A moiety thereof was given by Vira-vara to the gods and Brahmans; half of the rest to the distressed; and the remainder of it went in expenses for food and expenses for amusements. When he had performed all this daily practice, he would wait sword in hand day and night at the palace-gate; and when the king himself commanded, he would then return to his own home. Now on the fourteenth night of the waning fortnight¹ the king heard a sound of piteous weeping. Hearing this, the king cried: "Who is standing here at the gate?" Then he replied: "Sire, it is I, Vira-vara." "Let an inquiry be made into that weeping," said the king. "As your Majesty commands," said Vira-vara, and departed. The king thought to himself: "I have sent this Rājaputra all alone in darkness which may be pierced with a needle: that is not right. I will go likewise and find out what is the matter." Then the king also took his sword and followed him outside the city-gate. Now when Vira-vara reached the place, he saw a certain woman, young and beautiful, adorned with all sorts of jewels, weeping, and he asked her, "Who are you? wherefore do you weep?" The woman replied: "I am the Fortune of this King Śūdraka, beneath the shadow of whose arm I have long reposed in

¹The lunar month, the time occupied by a synodic revolution of the moon, consists of two fortnights, one "dark," in which the moon is waning, and the other "bright," in which it is waxing.

great happiness. Through the fault of the queen, the king will die on the third day. I shall be without a protector, and shall stay no longer: therefore I weep." "By what means," said Vira-vara, "will your ladyship continue to dwell here?" Fortune replied: "If you with your own hand will cut off the head of your son Sakti-dhara, who is possessed of the thirty-two marks,¹ and make an offering of it to the Lady Sarva-mangalā,² then shall the king live for a hundred years, and I shall dwell happily;" saying which, she vanished. Vira-vara then went to his house, and awoke his wife and son, who were deep in sleep. When they had shaken off sleep, they sat up. Vira-vara related all that speech of Fortune. On hearing it, Sakti-dhara joyfully said: "I am lucky to be so useful for saving my lord's kingship! Father, what is the delay now? since it would be praiseworthy at any time to devote this body in such a cause." The mother of Sakti-dhara said: "It is befitting to our family; if it should not be done, how can a return be made for the king's wage that we have received?" Having thus taken thought, they all repaired to the temple of Sarva-mangalā. There Vira-vara worshipped the goddess, and said: "O Goddess, be gracious! May the great King Śūdraka be victorious! may this offering be accepted." So saying, he struck off the head of his son. Vira-vara then thought to himself: "A return has now been made for the king's wage that I have received. Life now without my boy

¹The thirty-two auspicious marks of the body which presage future greatness.

²Literally, "All-auspicious," a title of the goddess Kālī or Durgā.

would be a mockery." After this meditation, he cut off his own head. Then his wife also, stricken with grief for her husband and her son, did likewise. The king, hearing and seeing all this, reflected with astonishment:

"Insignificant creatures like myself live and die; but one like unto him has never been in the world, nor will be.

What use is there even for a kingdom deprived of him?" Then Śūdraka also unsheathed his sword to cut off his own head. But now the goddess Sarva-mangalā appeared and stayed the king's hand, saying, "Son, away with such rashness! there shall now be no fall of thy kingdom." The king, making obeisance of the eight members, said: "Lady! I have no need of realm, life or fortune. If thou hast any pity for me, then let this Rājaputra live with his wife and son on the remainder of my natural span of life; otherwise I go the way as I have found it." The goddess replied: "I am wholly satisfied with thy high degree of truthfulness and tenderness to thy servant. Go, be victorious. Let this Rājaputra likewise live together with his family." Thereupon Vira-vara, with his son and his wife, were restored to life, and went home. Unobserved by them, the king returned, went on to the palace-roof, and laid himself down to sleep there as before. Then Vira-vara, as he stood at the gate, was again questioned by the king, and said: "Sire, that weeping woman disappeared on seeing me; there is no other news whatever." The king, delighted at hearing this answer, reflected with surprise: "How can this noble being be sufficiently commended? For:—

Without being mean, one should speak kindly; one should be valiant, yet no boaster; generous, without showering bounty upon the undeserving; confident, without being harsh.

This is the characteristic of a great man. In him all this is found." Early next morning the king summoned a council of notables, and having related all that had happened, gave to him of his favour the kingdom of Karnāta.¹ How then must a stranger be hostile? Amongst them also there are good, bad, and indifferent."

The Chakravāka said:—

"Is he a minister, who, at the desire of the king, enjoins what ought not to be done, as if it were proper to be done? Better is pain in a prince's spirit than his destruction through misconduct.

The king whom the physician, the spiritual guide, and the counsellor flatter is speedily bereft of body, piety, and treasure.

Hearken, Sire:—

That which one has gained by virtue will be mine also; for the Barber, whilst seeking a treasure, killed a Beggar through infatuation, and was put to death himself."

"How was that?" asked the king. The minister related the tale:—

¹Literally, "the black land": the highlands of the Deccan, comprising much of Mysore, eastern Bombay Presidency, etc. The modern "Carnatic," derived from the same word, includes considerably more.

FABLE IX

“In the city of Ayodhyā¹ there was a Kshatriya named Chūdā-mani. Being desirous of money, he for a long time sought to propitiate with mortification of the flesh the Lord whose crest-jewel is the half-moon.² Being at length purified from his sins, he had a vision in his sleep, in which, through the favour of the Lord, he was directed by the Chief of the Yakshas³ thus: ‘Early in the morning, after you have had yourself shaved, you are to stand, club in hand, concealed behind the door of your house; then the Beggar whom you see come into the court, you are to kill without mercy by blows of your club. Then the Beggar at once will become a pot full of gold; thereby you will be comfortable for the rest of your life.’ This having been done straightway, it came to pass accordingly. Now the Barber who had been brought to shave him saw it all, and said to himself: ‘Oho! this is the way to gain a treasure. Why then may not I also do likewise?’ From that time onward, the Barber, armed in like manner with a club, waited day after day for a Beggar to come. One day he caught a Beggar thus, beat him with his club, and killed him. For this offence the Barber himself was beaten by the king’s officers, and died. Therefore I say, ‘That which one has gained by virtue,’ and so forth.”

¹Near the modern town of Faizabad, in Oudh.

²The god Śiva: see above, p. 1, n.

³Kubera, the god of riches.

The king said:—

“ By spewing up tales of former events, how can it be determined whether a stranger be a disinterested friend, or a violator of confidence? ”

Let it pass, let it pass: the matter in hand must be attended to. King Chitra-varna is actually encamped on the uplands of Malaya; so what is now to be done? ” “ Sire,” replied the minister, “ I have heard from the mouth of the envoy who has arrived, that Chitra-varna has disregarded the advice of the great minister the Vulture; the fool may therefore be conquered. Thus it has been said:—

An enemy who is avaricious, cruel, intractable, untruthful, careless, timid, unstable, foolish, and a despiser of warriors is declared to be easy to defeat.

Therefore, before he has yet invested our fortress, let the generals, the Sārāsa and the rest, be directed to slay his troops in the rivers, on the mountains, in the forests, and on the roads. Thus it has been said:—

A king may discomfit an enemy's army thus circumstanced:—fatigued by long marches, confused amid rivers, mountains, and forests, terrified by fear of dreadful fires, enfeebled by hunger and thirst, careless, perplexed for provisions, vexed by pestilence and famine, unsteady, not very numerous, embarrassed by rains and wind, covered with mud, dust and water, much scattered, and alarmed by savages.

Moreover:—

A king may always smite a drowsy army that is sleeping in the daytime, exhausted by vigils through fear of an assault.

Then let the Sārasa and the rest go and harry the army of that careless fellow by day and night as opportunity offers.”

It was done accordingly, and many of Chitra-varna’s soldiers and commanders fell. Then Chitra-varna in dejection said to his minister Dūra-darśin: “Father, why do you neglect me? or has there been indiscretion somewhere on my part? Thus it has been said:—

Since the kingdom has not been won, there must be something amiss; for imprudence destroys prosperity, as old age the finest beauty.

Again:—

The dexterous man gains fortune; the eater of wholesome food, health; the healthy, ease; the diligent, the bound of knowledge; and the well-disciplined, righteousness, riches, and fame.”

The Vulture replied: “Sire, listen:—

Although unlearned, a king wins supreme felicity by adhering to one who is mature in knowledge, like a tree near water.

Further:—

Drinking, women, hunting, gaming, waste of property, and severity in speech and in punishment are the vices of kings.

Besides:—

Successes cannot be won by him who is guided by an overwhelming passion for boldness, but whose soul is deprived of resource. Abundant prosperity dwells in polity and valour together.

Looking to the audacity of your forces, and delighting in boldness only, you have paid no heed to

the counsels suggested by me, and have used harsh language: hence this result of ill conduct is experienced. Thus it has been said:

*Upon what bad minister do not errors of policy fall?
What eater of unwholesome food do not diseases afflict?
Whom doth not fortune elate? Whom doth not death slay?
Whom do not sensual joys roused by women torture?
Sadness kills mirth; winter's coming, autumn; the sun,
darkness; ingratitude, good deeds; the gain of pleasant
things, grief; good policy, misfortune; and bad policy,
even thriving fortune.*

So I in my turn reflected: He is void of prudence; otherwise how could he darken the moonlight of the discourses of political doctrine by the fire-brands of his talk? For:—

*What can science do for him who has no sense of his own?
What will a mirror do for one who lacks eyes?*

Therefore I have remained silent.”

Then the king, joining his hands, said: “ Father, be this fault my own; now teach me how I may retreat with what troops are left to the Vindhya mountain.” The Vulture thought within himself: “ A remedy must be applied here. For:—

*Anger ought always to be restrained before the gods, a
spiritual guide, kine, kings, Brahmans, children, the
aged, and the sick.”*

Then, with a smile, he said: “ Be not afraid, Sire; be of good cheer. Listen, Sire:—

*The wisdom of counsellors is displayed in uniting things
divided; that of physicians, in a complication of diseases.
In a straightforward business, who is not learned?*

Besides:—

Fools begin a trifling business, and easily become bewildered. The wise engage in great enterprises, and stand fast unmoved.

Sire, having then through your majestic power broken down the fortress, in a short time I will lead you with honour, glory, and military forces to the Vindhya mountain.” “How,” asked the king, “can this be accomplished now with a small force?” “Sire,” said the Vulture, “all will come to pass. But it is necessary for the attainment of victory that the seeker of conquest be not dilatory; therefore this very day let the gate of the fortress be blockaded.” Then the Crane, his envoy, who had returned, said to Hiranya-garbha, “Sire, this King Chitra-varna, small as his force is, will come in reliance on the advice of the Vulture, and blockade the fortress gate.” The Flamingo said: “Sarvajna, what is to be done now?” The Chakravāka replied: “Let an examination be made of the efficient and inefficient in our army; when this is known, let royal bounties, gold, dresses, and the like be distributed according to merit. Thus has it been said:—

Fortune deserts not the lion-like prince who will save even a kākini applied in the wrong place as though it were a thousand nishkas; but who on occasions will bestow even tens of millions with open hand.

Again:—

On eight occasions, O king, there cannot be too much expenditure:—at a sacrifice; at a wedding; in distress; on the destruction of an enemy; on a glorious work; in reception of friends; on favourite wives; and on poor kinsmen.

For:—

A fool through dread of a very small expense ruins all. What wise man refuses a parcel of goods through excessive fear of the customs duty? ”

“How,” said the king, “can prodigality be proper at the present time? For it is said: ‘A man should preserve his wealth against misfortune,’ &c.” “How,” said the minister, “can the fortunate suffer misfortunes?” “Sometimes,” replied the king, “Fortune frowns.” “Sire,” answered the minister, “accumulated wealth is lost; therefore, Sire, lay aside niggardliness, and let your warriors be rewarded with gifts and honours. Thus it has been said:—

Men acquainted with one another, in high spirits, regardless of life, very resolute, and nobly born, if properly honoured, vanquish an army of enemies.

Again:—

Even five hundred valiant warriors endowed with virtue, united, and resolute, can crush a host of enemies.

Yet more:—

A man without discrimination, cruel, and ungrateful, is forsaken by cultured men; how much more then by others! and a man who cares only for himself is forsaken even by his wife.

For:—

The three qualities of a king are these: truth, valour, and liberality; destitute of these, a ruler of the earth forsooth incurs reproach.

Ministers certainly must of necessity be honoured. So it is said:—

When one is so bound up with another that he rises or

sinks with him, he should be trusted and appointed to the charge of life and property.

For:—

When a knave, a woman, or a child are the counsellors of a monarch, he is tossed by the winds of bad policy, and is engulfed in the sea of affairs.

Observe, Sire:—

Earth will bestow wealth on him whose joy and anger are restrained, whose treasury is managed with very little expenditure, and who is always regardful of his servants. A politic king should never contemn the ministers, whose rise and fall are surely bound up with those of the king.

For:—

A helping hand is given from the shore by skilful ministers to a king blind with wantonness, who is sinking in the ocean of affairs.”

Then Megha-varna came, and after making obeisance, said: “Sire, favour me with your sight. This foe, eager for battle, stands at the gate of the fortress; so I will sally forth by order of your Majesty and display my prowess. Thus I shall discharge my debt of obligation to your Majesty’s favour.” “Not so,” said the Chakravāka; “if we are to go out and fight, then taking shelter in the fortress is to no purpose. Moreover:—

An alligator, dangerous as he is, is powerless when he quits the water; a lion that has left the forest will assuredly be as a jackal.”

“Sire,” said the Crow, “go and view the battle in person. For:—

Having thrown his forces forward, a king should incite them to battle by looking on. Does not even a dog, when his master stands over him, infallibly play the lion?”

Thereupon they all marched out to the fortress-gate, and fought a great battle. Next morning King Chitra-varna said to the Vulture: "Father, now let your promise be performed." "Listen," said the Vulture:—

"The vice of a fortress is said to be when it cannot hold out long, when it is very small, or commanded by a fool or a profligate, or unprotected, or garrisoned by timid warriors.

That is not the case here, however.

The four devices for capturing a fort are declared to be these: corruption, a protracted siege, assault, and intense valour.

And for this we must labour to the utmost of our power." "Exactly so," said Chitra-varna.

Then early in the morning, ere the sun had risen, whilst a battle was raging at the four gates, fire was thrown by the Crows at the same time into every dwelling within the fort. Many of the Flamingo's soldiers who were dwelling in the fort, when now they heard a confused cry of "The fortress is taken," and saw the fire blazing in many houses before their eyes, hastily entered the pool.

For:—

Be it a good consultation, a good deed of prowess, a good battle, or a good retreat, he should do it to the utmost of his power at the proper time, and should not hesitate.

The Flamingo, from his easy temper, moved slowly, accompanied by the Sārāsa, and was surrounded by Chitra-varna's general, the Cock, who had come up. Then said King Hiranyagarbha: "General Sārāsa, you shall not destroy

yourself through following me. I am now unable to go on; but you are still able to go on. Go, therefore, and enter the lake. With the consent of Sarvajna, you shall make my son Chūdā-māni king." The Sārāsa replied: "Sire, words so hard to bear as this must not be spoken. May your Majesty be triumphant as long as the moon and sun endure! I am warden of your Majesty's fort: then let the foe at any rate enter by a gate-way smeared with my flesh and blood. Moreover, Sire:—

A master who is gentle, generous, and appreciative of merit is obtained by good fortune."

"It is even so," said the king; "but

A servant who is honest, clever, and attached is indeed very hard to find."

The Sārāsa said: "Hear, Sire:—

If through avoidance of battle the peril of death should be no more, it might be proper to depart thence elsewhere; but since death is inevitable to the living being, why should honour be tarnished in vain?

Again:—

In this life, which is unstable as the agitation of waves tossed up by the winds, the sacrifice of life for the benefit of another arises through the influence of merit.¹

You, Sire, as master, must always be guarded. For:—

An element of the nation, though flourishing, survives not

¹i.e. to be able to sacrifice oneself for another is a great advantage, which a person obtains as reward of good deeds (*punya*) performed in a previous life.

when forsaken by its lord.¹ What can even the physician Dhanvantari² do for him whose span of life has passed?

Moreover:—

When the sovereign closes his eyes, this world of souls too closes its eyes; and it rises again on his rising, like the lotus at the rising of the sun.

Again:—

Sovereign, minister, country, fortress, treasure, army, ally, and also corporations of citizens, are the elements which form the members of a kingdom.

But amongst these the king is chief member.”

The Cock now came up and wounded the Flamingo's body with his very sharp spurs; then the Sārāsa approached in haste, and screened the king with his own body. Thereupon the Sārāsa, though lacerated with wounds from the spurs and beak of the Cock, covered the king with his own body, and pushed him into the water. The Cock himself was killed by blows from the bill of the General Sārāsa. Afterwards the Sārāsa in his turn was slain by many birds combining. Chitra-varna then entered the fort, and having seized upon the goods lodged in it, marched forth congratulated by his bards with shouts of victory.”

The princes said: “ In that army of the Flamingo

¹In theory the State is divided into seven elements or members (*prakritis*), viz. king, ministers, territory, fortresses, treasury, army, allies (the next verse but one after this adds an eighth, the organisations of citizens). Here *prakriti* denotes any or all of these elements, except the king. It may also mean “woman,” hence the line secondarily suggests the meaning: “a woman deserted by her lord cannot live.”

²The physician of the gods.

the Sārasa was virtuous, who preserved his master by the sacrifice of his own body. For:—

Cows bring forth young, all of which have indeed the shape of kine, but only an occasional lord of the herd, whose shoulders are grazed by his horns.”

Vishnu-śarman said: “ May that noble being enjoy the imperishable worlds purchased by his high spirit, attended by a train of Vidyādhariś. ¹ Thus has it been said:—

Those valiant men, who, faithful to their masters and grateful, surrender their lives in battle for the sake of their lords, go to Paradise.

Wherever a valiant man, beset by enemies, is slain, he obtains imperishable worlds, if he descends not to unmanliness.

You have now heard of War.” “ We are happy in having heard it,” said the princes. “ Let this further be added,” said Vishnu-śarman:—

“ May you, when kings, never have to make war with elephants, cavalry and infantry; but may your enemies, overthrown by the winds of politic counsels, flee for refuge to the caves of the mountains! ”

¹The prize of valour promised to warriors who fall in battle is the enjoyment of Paradise in company with celestial nymphs (commonly called Apsarases, here Vidyādhariś): see above, p. 93, n.

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When it was time to begin the tales again, the princes said: "Sir, we have heard of War: now let the discourse be of Peace." Vishnu-śarman replied: "Listen: I will discourse also upon Peace, of which this is the first verse:—

When the great battle had taken place between the two kings, whose armies were stricken, peace was straightway concluded by a parley by the Vulture and the Chakra as arbitrators."

"How was that?" said the princes. Vishnu-śarman related the tale:—

FABLE I

The Flamingo then said: "By whom was the fire thrown into our fort? was it either by one of the enemy, or by some inhabitant of our fort employed by the foe?" "Sire," answered the Chakravāka, "your disinterested friend Meghavarṇa, with his attendants, is no longer to be seen here; I think, therefore, that this is his doing." The king, after meditating for a moment, said: "It is indeed so; this is my ill fortune. Thus it is said:—

This is the fault of destiny, not of counsellors: a business well planned with care is destroyed through the influence of destiny."

"This too has been said," said the minister:—

"An ignorant man, meeting with adverse conditions, reproaches destiny, but recognises not the errors of his own conduct."

Further:—

He who approves not the speech of well-wishing friends will perish like the foolish Turtle that dropped from the stick."

"How was that?" said the king. The minister related the tale:—

FABLE II

In the land of Magadha¹ there is a pool called Phullotpala. In it for a long time dwelt two Geese, by name Sankata and Vikata. A friend of theirs, a Turtle called Kambu-grīva (Shell-neck), lived near. Then one day some fishermen came there and said: "We will lodge here now, and in the morning we will kill fish, tortoises, and the like." The Turtle, overhearing that, said to the Geese: "Friends, you have heard the fishermen's conversation; what must I do now?" The Geese replied: "Let us just know it; afterwards we will do what is fitting." "Not so," said the Turtle; "for I see disaster therein. So it is said:—

Both Anāgata-vidhātri (Disposer-of-the-Future) and Pratyutpanna-mati (Ready-wit) comfortably prospered; Yad-bhavishya (What-will-be) perished."

"How was that?" said the Geese. The Turtle related the tale:—

¹ See above, p. 70, n.

FABLE III

Once upon a time, in this same pool, when some such fishermen as these had come, three Fishes took counsel together. One of them, a fish named Anāgata-vidhātri, said, “ I will go to another lake; ” saying which, he went away to another pool. A second Fish, named Pratyutpanna-mati, said: “ As I have nothing to guide me in a matter lying in the future, where am I to go? So, when the business has arisen, one must act as the case may require. Thus it has been said:—

He who can repair a misfortune when it has arisen is a wise man; as the Wife of the Merchant before his face concealed her Gallant.”

“ How was that? ” said Yad-bhavishya. Pratyutpanna-mati related the tale:—

FABLE IV

In Vikrama-pura there was a Merchant whose name was Samudra-datta (Ocean-given). His wife, who was named Ratna-prabhā (Gem-lustre), was always amusing herself with one of the serving-men. For:—

To women no man is found to be disagreeable or agreeable, as cows seek ever fresh grass in the forest.

Now one day this Ratna-prabhā was seen by Samudra-datta kissing the mouth of the servant. Thereupon the wanton woman ran hastily up to her husband, and exclaimed: “ My lord, the misconduct of this servant is great, for he eats the camphor which is being brought for your use. I plainly smelt the odour of the camphor in his mouth.” Thus it has been said:—

The food of women is said to be twofold, their wit fourfold, their cunning sixfold, and their passion eightfold.

The servant, hearing this, said in a reproachful way: “ How is a servant to stay in the house of one who has such a wife,—where the mistress is every minute smelling the servant’s mouth? ” Thereupon he rose and went off. Then the Merchant earnestly explained to him, and held him back. Therefore I say, ‘ He who can repair a misfortune,’ and so forth.”

Then said Yad-bhavishya:—

“ What is not to be, will not be; if it is to be, it cannot be otherwise: why do you not drink this antidote that destroys the poison of care? ”

Early next morning Pratyutpanna-mati was caught in a net, and lay still, feigning to be dead. He was therefore thrown out of the net; but bounding up from the ground, he plunged into the deep water. Yad-bhavishya, however, was seized by the fishermen and killed. Therefore I say, 'Both Anāgata-vidhātri,' and so forth. So let measures now be taken that I may reach another lake." The Geese remarked: "Could another lake be reached, you would be safe; but what means have you of going on dry land?" The Turtle replied: "Let a device be contrived that I may go along with you through the air." "But how," said the Geese, "is a device feasible?" Said the Turtle: "With my mouth I will cling on to a stick held by you in your beaks; thus by the power of your wings I also will go with ease." "This contrivance is feasible," said the Geese; "be it so; but—

Whilst thinking of a contrivance, a wise man will also think of the harm thereof. The young of the foolish Crane were devoured before his eyes by the Mongoose."

"How was that?" said the Turtle. The Geese related the tale:—

FABLE V

In the north there is a mountain called Gridhrah-kūta (Vulture-peak). There on the bank of the Revā some Cranes lived in a banyan-tree.¹ In a hole at the foot of the banyan lurked a serpent, and he devoured the young offspring of the Cranes. Then an old Crane, hearing the lamentation of the grief-stricken Cranes, said: "Ho! in this manner you must act: bring some fishes, and keep them scattered one by one in a line beginning from the hole of the Mongoose as far as to the serpent's hole. Then the serpent will be discovered by the Mongoose when he comes on the way to his food; and by reason of their natural enmity, he will be destroyed." These measures having been taken, it came to pass. Then the Mongoose heard the cry of the young birds on top of the tree; and presently the young Cranes were devoured by that Mongoose. Therefore we say, 'Whilst thinking of a contrivance,' and so forth. Something is sure to be said by the people when they see you being carried along by us; if you give a reply on hearing this, death will befall you; therefore by all means remain here." "Am I then a fool?" said the Turtle; "not a word shall be spoken by me." So it was done accordingly, and all the herdsmen, when they saw the Turtle being borne along in the air, ran after him, exclaiming, "Hallo! a most marvellous thing!—a Turtle is being carried by two birds!" Then said one: "If this Turtle falls, he shall be cooked and eaten on the spot."

¹ *Nyagrodha*, the *Ficus indica*, Roxb. (*F. bengalensis*, Lin.).

“ He shall be taken to the house,” said another. “ He must be cooked and eaten near the pool,” said another. On hearing this unkind talk, he cried out in a passion, forgetting his intention, “ You shall eat ashes.” Whilst he was speaking, he fell from the stick, and was killed by the herdsmen. Therefore I say, ‘ He who approves not the speech of well-wishing friends,’ and so forth.”

Then the Crane, their emissary, came there and said: “ Sire, I sent word previously that the fortress should be cleared immediately. This was not done by you, hence you have suffered this result of that neglect, and the Crow Megha-varna, instigated by the Vulture, has burned the fortress.” The king, sighing, said:

“ He who for affection or advantage confides in enemies awakes like one who falls from the top of a tree in his sleep.”

Then the emissary said: “ When Megha-varna came thence after having effected the burning of the fortress, Chitra-varna, moved to grace, said: ‘ Let this Megha-varna be anointed here king of the Isle of Karpūra. For it is said:—

One should not suffer the work of a servant who has done his duty to be lost: one should gladden him by rewards, with heart, word, and look.’ ”

“ Your Majesty has heard,” said the Chakravāka, “ what the envoy has said.” “ What next? ” said the king. The envoy continued: “ Then the Vulture, the prime minister, said: ‘ O king, that is not proper; let some other favour be conferred. For:—

How can he who has been invested with authority be

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broken? Kindness bestowed on the base, O king, is like an impression stamped upon the sands.

An ignoble man never should be placed in the station of the great. Thus it has been said:—

When a base man has obtained an honourable post, he seeks to cut off his master, as the Mouse that, after becoming a Tiger, sought to kill the Saint.’”

“How was that?” asked Chitra-varna. The Vulture related the tale:—

FABLE VI

In the forest of Gautama there was a Saint called Mahā-tapas (Great-mortification). He saw a young Mouse that had fallen near the hermitage from the beak of a crow. Thereupon the kind Saint fed it with grains of wild rice. The Saint saw a cat running after the Mouse to eat him; and forthwith by his ascetic powers the Saint made the Mouse into a very stout cat. The Cat was alarmed by a dog; he was therefore turned into a dog. The Dog was in great dread of a Tiger; thereupon he was made into a Tiger. Now the Saint regarded him, although a Tiger, as nowise different from a mouse. Then all the people that were there, when they saw the Tiger, said: "The Mouse has been made into a Tiger by this Saint." The Tiger, uneasy at hearing this, thought to himself: "As long as the Saint lives, this disgraceful story of my natural form will not disappear." Having thus reflected, he prepared to kill the Saint. The holy man, perceiving his design, said: "Be a Mouse again!" On these words he became a Mouse. Therefore I say, "When a base man has obtained an honourable post," &c. Besides, Sire, this should not be deemed to be very easy. Listen:—

A silly Crane, after devouring many fine, inferior and middle-sized Fishes, perished in the gripe of a Crab, for his excessive greed."

"How was that?" asked Chitra-varna. The minister related the tale:—

FABLE VII

In the land of Mālava¹ is a pool called Padma-garbha (Lotus-bearing). There an old Crane who had lost his strength stood feigning himself troubled in mind. A Crab at a distance asked him: "How is it you stand here abandoning food?" The Crane replied: "My means of living are fish; and I have heard the talk of the fishermen outside the town, that the fish here are surely going to be killed by the fishermen. Deeming therefore that my death is near for want of subsistence, I have thence lost all regard for food." Then all the Fishes thought to themselves: "On this occasion at any rate he appears our benefactor; let him therefore be asked how we are to act. Thus it is said:—

Alliance should be with a helpful foe, not with a harmful friend; for the characteristic mark of both is helpfulness or harmfulness."

The Fishes said: "Sir Crane, where is there a means for our salvation?" "The means of salvation," said the Crane, "is another pool: thither I will carry you one by one." The Fishes said in alarm, "Be it so!" The wicked Crane then took the Fishes one by one, and having eaten them in a certain spot, returned and said: "They have been placed by me in another pool." Then a Crab said to him: "Sir Crane, take me there too." Then the Crane, longing for the delicate flesh of the Crab, which was novel to him, care-

¹ The modern Malwa.

fully conveyed him, and set him on the ground. The Crab, seeing the ground strewed with fish-bones, thought to himself: "Alas! unfortunate that I am; I am undone! Well, I must now act suitably to the emergency. For:—

Danger is to be dreaded so long as the danger is not arrived; but when we see danger arrived, we should strike out as if without fear.

Moreover:—

When a wise man, being attacked, can see no weal for himself, he then dies fighting with the foe."

With this resolution, the Crab tore the Crane's throat. The Crane perished. Therefore I say, 'A silly Crane,' and so forth."

Then King Chitra-varna said again: "Listen, O great minister! This is what I have been thinking of: this King Megha-varna, who will remain here, will send to us all the finest treasures of the Isle of Karpūra; thus we shall dwell in great luxury on the Vindhya mountain." Dūra-darśin replied with a smile: "Sire,

He who rejoices over a design for the future will incur disgrace, like the Brahman who broke the pots."

"How was that?" said the king. Dūra-darśin related the tale:—

FABLE VIII

In the city of Devīkotta lived a Brahman, named Deva-sárman. At the entrance of the sun into the equinoctial sign,¹ he obtained a dish full of barley-meal. Then, taking it, he laid himself down, overpowered with the heat, in a potter's shed filled with pots. Then, holding a staff in his hand to protect the meal, he thought to himself: "If by selling this dish of meal I gain ten cowries, then with those cowries I will presently purchase pots, saucers, and the like, and with the money greatly increased I will again and again buy and sell betel-nuts, cloth, and the like, and so carry on business until I have realised a fortune amounting to a lakh of rupees, and then I will contract four marriages. Of the one of these wives who will be young and beautiful I shall be especially fond. Afterwards, when the rival wives, growing jealous, will be bickering among themselves, I shall be inflamed with anger, and will thrash all the rivals with a stick:" saying which, he flung away the stick, and the dish of meal was dashed in pieces and the pots broken. Thereupon the potter, who came on hearing the pots broken, seized him by the throat and turned him out of the shed. Therefore I say, 'He who rejoices over a design,' and so forth."

¹ The *Vishuvat-samkrānti*, the occasion when the sun passes the first point of the zodiacal sign Mesha or Aries (the vernal equinox), or that of Tulā or Libra (the autumnal equinox). These times are considered particularly suitable for making gifts to Brahmans.

The king then asked his minister the Vulture in private: "Father! advise me what ought to be done." The Vulture said:

"The guides of a king puffed up with wantonness, like those of a restive elephant, assuredly incur blame by his vagaries.

Hearken, Sire. Was the castle demolished by us in the pride of our strength, or rather by a device under your royal auspices?" "Nay," said the king, "it was by a device of yours." "If my words are acted on," said the Vulture, "then let us return to our own country; else, if in the rainy season now at hand we should again have a battle with an equal force, we in the enemy's land shall find it hard to retreat to our own country. For the sake of our ease and credit let us make peace and retire. The castle is demolished, and fame acquired. This is my opinion. For:—

A king has a helper in him who, setting his duty before him, and disregarding his master's likes and dislikes, tells him unpleasing but wholesome things.

Again:—

He should seek peace even with an equal: in battle victory is doubtful. For one should not do an uncertain thing: so saith Brihaspati.¹

Moreover:—

For who but a simpleton would put his ally, his army, his realm, himself, and his fame into the swing of risk in battle?

Besides:—

In battle sometimes both perish. Were not Sunda and

¹ See above, p. 6, n.

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Upasunda, although equal in strength, killed by one another? ”

“ How was that? ” said the king. The minister related the tale:—

FABLE IX

In olden times two very exalted Daityas¹ named Sunda and Upasunda long sought to propitiate with great bodily mortifications Him of the Moon-Crown,² from desire for the sovereignty of the three worlds. At length the god, being pleased with them, said: "Choose a boon."³ Thereupon, as Sarasvatī⁴ possessed those terrible beings, they, intending to say one thing, said something different. "If the Lord," said they, "is pleased with us, then let Parameśvara⁵ give us his own beloved Pārvatī."⁶ So the angry god, as he was compelled to grant the boon, and was stupefied, bestowed Pārvatī upon them. Then these two world-destroyers, lusting for the beauty of her body, yearning in mind, and darkened by sin, quarrelled with one another, each saying, "She is mine," and at last agreed that some arbitrator should be appealed to, whereupon the Lord himself came and stood before them in the form of an aged Brahman. Then they asked the Brahman, "To

¹ A class of demons or opponents of the celestial gods or Devas.

² The god Śiva.

³ According to Hindu belief, a person who subjects himself to intense mortification of the flesh (*tapas*) acquires thereby an irresistible power to win his desire from a deity.

⁴ See above, p. 108, n. The text here is incorrect and uncertain, but the sense is clear.

⁵ "The Supreme Lord," a title of Śiva.

⁶ The consort of Śiva, also known as Umā, Devī, Durgā, Kālī, etc., according to her different forms.

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which of us two does she belong? for by our own strength was she won by us." The Brahman said:

*"A Brahman is worthy of honour if pre-eminent in wisdom; a Kshatriya if powerful; a Vaiśya if possessed of money and grain in abundance; but a Śūdra, through service to the twice-born."*¹

You two, then, have the Kshatriya duty: fighting is your function." On these words they admitted that he had spoken well; and being equal in strength, they both perished at the same instant by striking one another. Therefore I say, 'He should seek peace even with an equal,' and so forth."

"Why then," demanded the king, "was not this advice given previously?" The minister replied: "Why did you not listen to my words until the end? Even at the time it was not with my approval that this war was begun; for this Hiranya-garbha is endowed with qualities suitable for alliance, and ought not to be attacked. So it has been said:—

A true-speaking man, a noble man, a just man, an ignoble man, one united with brethren, a strong man, and he who has been victorious in many battles, are declared to be seven with whom peace should be made.

A truthful man who keeps faith does not change for the worse after making peace. Even in peril of life, a noble man most evidently does not become ignoble.

¹ The three castes of Brahmans, Kshatriyas (warriors) and Vaiśyas (agriculturists and traders) are "twice-born" (*dviija, dvijāti*), because on reaching a certain age their boys are expected to perform the ceremony of investiture with the sacred cord, which is regarded as a second birth. Śūdras (serfs), not being in theory Aryans, cannot be thus "re-born."

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Everyone supports the righteous man when attacked; for a righteous man, by reason of his subjects' affection and of his righteousness, cannot easily be destroyed.

Peace should be made even with an ignoble man, when ruin is impending; without his protection, the other cannot gain time.

As a thick bamboo surrounded by thorns cannot be cut down because of their closeness, so it is with one who is at the head of a confederacy of brethren.

There is nothing to show that one ought to fight with the strong; for a cloud never travels against the wind.

Through the power of him who has been victorious in many battles, as through that of the son of Jamadagni,¹ everyone is consumed everywhere and at all times.

The enemies of him with whom a victor in many wars makes alliance are through the power of the latter speedily brought into subjection.

So here, since this Flamingo is endowed with many good qualities, he is suitable for alliance." The Chakravāka said: "Envoy, we understand all. Depart: you shall come back."

Hiranya-garbha then asked the Chakravāka: "Minister, how many are unsuitable for alliance? I wish to know them." The minister replied: "Sire, I will tell you. Listen:—

A boy, an old man, one long sick, an outcast from his race, a coward, one whose people are cowards, a covetous man, and he whose people are covetous;

He whose subjects are disaffected, he who is greatly ad-

¹ Paraśu-rāma, or "Rāma of the Axe," a legendary Brahman hero who is said to have destroyed the Kshatriyas as a result of a quarrel with them beginning with a wrong inflicted by one of them upon Jamadagni.

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dicted to sensuality, one whose counsels are many-minded, a reviler of gods and Brahmans;

He who has had bad luck, he who thinks about his luck, he who is afflicted with famine, he who is troubled with disorders in his army;

He who is not in his country, he who has many enemies, he who does not act in the right time, and he who has departed from the law of truth:—these are the twenty men; With these one should not make peace, but should only wage war; for these, when assaulted, speedily fall under the power of the enemy.

Because of his smallness of power, people are not willing to fight for a boy, and because a boy cannot understand the consequences of fighting or of not fighting.

Through lack of power of vigour, an old man and one long sick are both assuredly despised even by their own people.

One who is cast out from all his kindred is easily cut off: those same kinsmen, becoming partisans, will put him to death.

A coward, by fleeing from battle, is lost of himself; in like manner, he whose people are cowardly is deserted by them in battle.

The followers of a covetous man will not fight because he does not distribute bounties; he is killed by covetous followers if they are deprived of gifts.

He whose subjects are disaffected is forsaken by his subjects in battle; and he who is greatly addicted to sensuality is an easy prey to aggression.

He whose counsels are many-minded becomes hateful to his counsellors: because he is unsteady of mind, he is neglected by them in business.

Because of the exceeding potency of religion at all times,

a reviler of gods and Brahmans withers away of himself; so likewise does he who has bad luck.

The fatalist, imagining that luck alone is the cause of good fortune and of bad fortune, will not exert himself.

One afflicted with famine sinks down of himself; and he who has disorders in his army has no strength to fight.

He who is not in his country is vanquished by even a very small foe: an alligator, although very small, drags even the royal elephant under the water.

He whose enemies are many is scared like a dove in the midst of kites: by whichever way he goes, he meets disaster.

He who musters his army at a wrong time is slain by him who fights at a fit time, as a crow in a starless night is killed by an owl.

With him who has departed from the law of truth, one should never form an alliance: because of his dishonesty, he soon lapses from his compact.

I will relate still more. Peace, war, sitting still, taking the field, seeking protection, and twofold action, are the six lines of policy.¹ The plan of

¹ This is the classical division of inter-state policy according to Hindu theory. The six "lines" (*gunas*, literally "cords" or "threads") are defined in Kautilya's *Arthashastra* VII. 1 thus: peace (*sandhi*) is agreement with pledges; war (*vigraha*) is offensive operations; sitting still (*āsana*) is letting things take their course; taking the field (*yāna*) is "growth to relative superiority" (*abhyuchchaya*; as Kautilya says, *ibid.*, "he who possesses superiority in advantages should take the field"); seeking protection (*samsraya*) is putting oneself under the protection of a stronger power; and twofold action (*dvaidhī-bhāva*) means making peace with one party and war with another. The aim of polity is successful and profitable expansion—by peaceful means where possible, otherwise by carefully calculated war.

commencing operations, sufficiency of men and materials, division of place and time, countering attacks, and accomplishment of designs form the five-membered counsel. Conciliation, gifts, sowing of dissensions, and compulsion are the four expedients. The power of vigour, the power of counsel, and the power of the Sovereign are the three powers.¹ By considering all this, those who are ambitious of conquest always become great. For:—

That Fortune who is not to be won even at the price of the sacrifice of life, fickle as she is, hastens to the habitation of those who are skilled in polity.

And thus it has been said:—

He whose wealth is always evenly distributed, whose spy is concealed, whose counsel is kept secret, and who says nothing unkind to living creatures, rules the earth bounded by the ocean.

But, Sire, although peace was proposed by the great minister, the Vulture, still that king, flushed as he is by the victory of his arms, would not now assent. Let this therefore be done: Let our friend the Sārasa named Mahā-bala (Great-of-Strength), the King of Simhala-dvīpa,² stir up ill-feeling in Jambu-dvīpa. For:—

With great precaution the valiant man, ranging abroad with a well-united host, should thoroughly heat (with distress) his foe, with whom he, well heated (in his efforts), may enter into union, the one hot (with valour) with the other hot (with affliction).’’³

¹ See above, p. 102, n.

² Ceylon: see above, p. 92, n.

³ A dull play on the various meanings of the root *tap*, “heat,” with a metaphor from the practice of fusing together two red-hot pieces of metal.

“ Let it be so,” said the king. With these words he despatched a Crane named Vichitra to Simhala-dvīpa with a private letter.

Then the envoy returned and said: “ Sire, listen to the discussion that was held there.¹ Thus spoke the Vulture there: ‘ Sire, Megha-varna has sojourned there a long while: he knows whether King Hiranya-garbha has qualities suitable for alliance or not.’ Thereupon King Chitra-varna summoned Megha-varna and asked him: ‘ O Crow, what kind of a king is Hiranya-garbha? or what sort of a minister is the Chakravāka?’ Megha-varna replied: ‘ Sire, King Hiranya-garbha is high-minded and truthful like Yudhishtira;² a minister like the Chakravāka is nowhere to be seen.’ ‘ If it be so,’ said the king, ‘ how then was he deceived by you?’ Megha-varna replied with a smile: ‘ Sire, *What dexterity is there in deceiving those who have come to trust in one? What manliness is there in killing him who has climbed into one’s lap and fallen asleep there?*

Hear, O king! I was detected by that minister at the very first glance; but the king is high-minded; therefore he was imposed upon by me. Thus has it been said:—

He who, from his own example, thinks a knave to be a speaker of truth, is cheated by him, as the Brahman was cheated of the Goat.’ ”

“ How was that? ” said the king. Megha-varna related the tale:—

¹ In the council of Chitra-varna.

² The chief of the five Pāndava brethren, and one of the leading heroes of the Mahā-bhārata.

FABLE X

“In the Forest of Gautama was a Brahman who started a sacrifice; and having gone to another village and purchased a Goat, he laid it upon his shoulder and walked along, when he was seen by three rogues. The rascals, considering that if by some contrivance that Goat could be got into their possession, it would be the height of cleverness, seated themselves beneath three trees by the way-side along the Brahman’s path. Then one rogue thus accosted the Brahman: ‘O Brahman, why is it that you carry a dog on your shoulder?’ ‘It is not a dog,’ replied the Brahman; ‘it is a goat for sacrifice.’ Presently the second fellow, stationed only a coss¹ away, said the same thing. On hearing this, the Brahman laid the Goat on the ground; then after gazing at it again and again, he put it back on his shoulder and walked on with his mind swaying to and fro. For:—

Verily the mind even of the good is swayed to and fro by the talk of the base; he who is thereby persuaded to trust dies like Chitra-karna.”

“How was that?” asked the king. He related the tale:—

¹ The *coss* or *kos* (Sanskrit *krośa*) is a measure of length equal to 4,000 hands.

FABLE XI

In a certain region of a forest there was a Lion named Madotkata (Passion-wild). He had three followers, a Crow, a Tiger, and a Jackal. Now as they were prowling about, they saw a Camel that had strayed from a caravan, and asked him whence he came. He told them what had happened to him, and was then conducted by them and presented to the Lion. The latter, giving him a promise of safety, named him Chitra-karna (Speckled-ear), and bestowed a post on him. In this manner time passed. Then one day, owing to the bodily weakness of the Lion, and by reason of heavy rains, they were unable to get food, and became distressed. Then the Crow, the Tiger, and the Jackal thought: "We must so manage that our master shall kill Chitra-karna; what do we want with this thorn-eater?" The Tiger said: "He has been received by our lord, who has given him a promise of security: how is it thus possible?" "Under the present circumstances," said the Crow, "when our master is wasting away, he will even commit a sin. For:—

A woman tormented by hunger will even abandon her own son; a female serpent tormented with hunger will eat her own egg. What crime will not one who is pinched with hunger perpetrate? Men who are wasting away become pitiless.

Again:—

The drunkard, the heedless, the crazy, the distressed, the

passionate, the famishing, the covetous, the coward, the precipitate, and the voluptuary have no sense of righteousness."

With this conclusion they all went to the Lion. The Lion said: "Have you got anything to eat?" "Sire," said the Crow, "in spite of our efforts we have got nothing." "How now are we to keep ourselves alive?" cried the Lion. The Crow replied: "This destruction is come upon us all through your refusing the food in your own power." "What food is there here in my power?" said the Lion. The Crow whispered in his ear, "Chitra-karna." The Lion touched the ground and both his ears, and said: "I have given him a promise of safety: how then is it possible? Thus:—

Of all gifts the greatest, as they say here, is neither the gift of land, nor the gift of gold, nor the gift of cattle, nor the gift of food, but the gift of security.

Moreover:—

One wins by due protection of a refugee the same reward as that which accrues from the Horse-Sacrifice, that richly fulfills all desires."

"Our master shall not put him to death," said the Crow; "but we shall so manage it that he shall offer to give you his own body." When the Lion heard that, he held his peace. Then, finding an opportunity, he brought them all under a false pretence to the Lion. Then said the Crow: "Sire, in spite of our efforts we have got no food, and our sovereign is worn out by much fasting; now, therefore, let my flesh be eaten. For:

All these elements of the State¹ are indeed rooted in the

¹ The *prakritis*: see above, p. 159, n.

sovereign. Labour bestowed upon trees which have roots is fruitful for men."

"Good sir," said the Lion, "it is better to give up the ghost than to engage in such a deed." The Jackal in his turn spoke in like manner; but the Lion answered, "Not so." The Tiger said: "Let my lord subsist on my body." "That," said the Lion, "would never be proper." Then Chitrakarna, becoming trustful, likewise offered to give his own body. Whilst he was yet speaking, the Tiger, ripping up his belly, killed him, and they all devoured him. Therefore I say, 'Verily the mind even of the good,' and so forth.

At length the Brahman, when he heard the speech of the third rogue, was convinced that he was mistaken, and abandoned the Goat, washed himself, and went home. The Goat was taken and eaten by the rogues. Hence I say, 'He who from his own example thinks,' and so forth."

"Megha-varna," said the king, "how could you dwell so long amongst enemies? or how did you conciliate them?" "Sire," said Megha-varna, "what will not one do who seeks to promote his master's interest, or for the sake of his own ends?

Observe:—

Do not men carry wood upon their heads to burn it, O king? The current of a river, even whilst washing the root of a tree, cuts it down.

Thus it has been said:—

A wise man having an object in view will carry even enemies on his shoulder, as the Frogs were destroyed by the old Serpent."

"How was that?" said the king. Megha-varna related the tale:—

FABLE XII

In a decayed park there was a Serpent called Manda-visarpa (Slow-glide). Through his extreme decrepitude he was unable to seek food for himself. He laid himself down on the edge of a pond. Then a Frog saw him from a distance, and asked him: "How is it you do not seek for food?" "Depart, worthy sir," said the Serpent; "what do you want with inquiries into the story of a hapless wretch like me?" Upon this the Frog, moved by curiosity, said to the Serpent: "Tell it, by all means." The Serpent said: "Good sir, here in Brahmapura I, cruel that I was, stung by ill luck the son of a learned Brahman named Kaundinya, who was about twenty years old, and endowed with every good quality. Then Kaundinya, seeing his son Suśīla (Virtuous) dead, became senseless with grief, and rolled on the ground. Thereupon all his kinsmen, who were dwelling in Brahmapura, came to the place and sat down. Thus it has been said:

He is a kinsman who attends in battle, and also in affliction, in famine, in contest with enemies, at the king's gate, and at the cemetery.

Then said a Snātaka,¹ Kapila by name: 'O Kaundinya, you are foolish to lament thus. Listen:—

As first Transient Being like a nurse, and afterwards the

¹ Literally, "one who has bathed." The *snātaka* is a young Brahman who has just finished his studies in his preceptor's house, at the end of which he has taken the ritual bath.

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mother, folds to her bosom the new-born child; then what cause is there for grief?

In like manner:—

Where are those rulers of the earth gone with their martial armies and carriages, of whose departure the earth stands a witness unto the present day?

Again:—

This body imperceptibly wastes away every moment, like a jar of unbaked clay standing in water; it is perceived when it has dissolved.

Day by day death approaches nearer and nearer to a living being, as to a victim being led step by step to the slaughter.

For:—

Youth, beauty, life, store of substance, dominion, the society of friends, are transient: a wise man will not be deluded by them.

As one plank of timber and another may meet in the mighty ocean, and, having met, may again separate, even such is the meeting of living beings.

As some traveller halts for shelter in the shade, and after reposing goes on, such is the meeting of living beings.

Moreover:—

What lamentation should there be over a body which is composed of the five elements and returns to the fivefold state, coming to the natural source of each of them.

For every connection dear to the soul that a living being forms, a peg of sorrow is driven into his heart.

There is no perpetual union gained by anyone even with his own body: how much less with any other?

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Moreover:—

Union indicates the birth of separation, as birth the approach of inevitable death.

The latter end of unions with loved ones, although delightful at the moment, is grievous, like that of unwholesome viands.

Moreover:—

As streams of rivers flow on and return not, so forever do night and day, taking with them mortals' allotted span of life.

The society of the good, which aims at enjoyment of happiness in the cycle of life, is yoked to a pole of sorrows, because it ends in partings.

Hence it is that the virtuous desire not the society of the good; because there is no medicine for a mind cut by the sword of separation.

Although deeds have been well done by kings, such as Sagara and the rest, yet those very deeds, and they themselves, have passed away into dissolution.

By constant meditation on stern-sceptred Death, all the efforts of a prudent man become relaxed, like leathern bonds soaked by rain.

From the very first night in which brave men take up their abode in the womb, thenceforth with unfaltering march they advance day by day nearer to death.

Then consider the cycle of life: this sorrow is an illusion of ignorance. Observe:—

If ignorance is not the cause, if separation is the cause, then, as days pass, sorrow may well increase; can it depart?

Therefore, good sir, compose yourself, and cease to brood upon sorrow. For:—

*The great remedy for the blows of those deep griefs which fall upon us with sudden onslaught and penetrate the vital parts of our frames, is to take no thought.*¹

On hearing his words, Kaundinya awakened as it were from sleep, and rising said: 'Enough now of dwelling in a hell of a house! I will go to the forest.' Kapila continued:

'Even in a forest vices prevail over the passionate; even in the house restraint of the five senses is a work of religious austerity. The house of him who, being free from passion, is occupied in blameless acts, is a sylvan hermitage.

For:—

Although afflicted, one should contentedly practise religion in whatever order of life he may be, even-minded towards all creatures. The outward token is not the cause of religion.

And it is said:—

They whose eating is but for the sustaining of life, whose cohabitation is but for the sake of offspring, and whose speech is only to declare truth, make their way even through hard paths.

Again:—

Thy soul is a river, whose holy passage² is self-restraint,

¹ The reading of Johnson's text, *astrānām marmabhedinām*, seems impossible; I follow the reading *gātrānām marmabhedinām*.

² *Tīrtha*, literally "ford" or "passage" of a river, hence applied to the holy places on the banks of rivers, and to many other sacred spots which are believed to be peculiarly efficacious in enabling pious visitors to attain the highest spiritual blessings, or, in Indian metaphor, to cross over the ocean of transmigratory existence to the further shore of Salvation.

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whose water is truth, whose bank is virtue, whose waves are kindness:—here perform thy consecratory ablutions, O son of Pāndu. By water the inner man is not purified.

And especially:—

Happiness hath he who renounces this cycle of being, which is utterly unsubstantial and overwhelmed by the pains of birth, death, old age and disease.

Pain positively exists, but not ease; because this is recognised, the term “ ease ” is applied to the relief of one oppressed by pain.’

‘ It is so,’ said Kaundinya.

Then that grief-stricken Brahman cursed me, saying, ‘ From this day henceforth you shall be a carrier of frogs.’

Kapila continued: ‘ You are now unable to bear admonition; your heart is penetrated by grief; nevertheless hear what ought to be done:—

Society should be renounced with your whole soul; if it cannot be renounced, it should be formed with the virtuous; for the company of the virtuous is a medicine.

Again:—

Desire should be avoided with your whole soul; if it cannot be avoided, it should be indulged towards your own wife; for she is the medicine for it.’

On hearing this, Kaundinya, the fire of whose grief was extinguished by the nectar of Kapila’s instruction, took up the staff according to ordinance. So I wait here to endure the Brahman’s curse to carry frogs.”

Thereupon the Frog went and reported it to Jāla-pāda (Web-foot), the chief of the Frogs. Then the chief of the Frogs came and mounted upon

the Serpent. The Serpent, having taken him on his back, walked about at an agreeable pace. Next day, when he was unable to move, the chief of the Frogs said to him: "Why are you so sluggish to-day?" "Sire," said the Serpent, "I am weak for want of food." "Eat Frogs, by my command," said the chief of the Frogs. Thereupon he said, "This great favour is accepted," and he ate the Frogs by degrees. Then, seeing the pond cleared of Frogs, he devoured the chief of the Frogs likewise. Therefore I say, "A wise man having an object in view," and so forth. Now, Sire, let there be an end to relating stories of ancient happenings. This King Hiranya-garbha is in every respect suitable for alliance. Let him be made your ally: such is my opinion." "What are you thinking about?" exclaimed the king; "since he has been defeated by us, then, if he will live under my orders as a vassal, let him remain; otherwise, let war be made upon him."

Just then the Parrot came from Jambu-dvīpa, and said: "Sire, the king of Simhala-dvīpa, a Sārasa, has now invaded Jambu-dvīpa, and claims the sovereignty of it." The king excitedly said: "What? what?" The Parrot repeated what he had said before. The Vulture said to himself, "Well done, minister Chakravāka! well done!" The king in a fury exclaimed: "Let him wait: I will go and pluck him up by the roots." Dūra-darśin said with a smile:

"A thunderous roar, like that of an autumnal cloud, should not be made to no purpose. A great man reveals not what is his design or what is not his design to a foe.

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Besides:—

A king should not contend against many adversaries at once; even a proud serpent is infallibly destroyed by many insects.

Sire, are we to go hence without making peace? for ill-feeling will arise behind us. Moreover:—

The fool who without knowing the true nature of things becomes subject to anger will be sorry, as was the Brahman on account of the Mongoose.”

“How was that?” said the king. Dūra-darsin related the tale:

FABLE XIII

“ In Ujjayinī¹ there was a Brahman named Mādhava. His lady gave birth to a child, and went to bathe, leaving him to take care of their infant offspring. Presently a man came for the Brahman to perform for the king a Pārvana Śrāddha.² Seeing him, the Brahman from his congenital poverty thought to himself: ‘ If I do not go speedily, then someone else will take the Śrāddha. It is said:

If the thing that is to be taken, to be given, or to be executed is not done speedily, Time drinks up its essence.

But there is no one here to take care of the child: then what can I do? Well: I will go, leaving in charge of the babe this Mongoose, which I have long cherished, and which is equal to a child of my own.’ He did so, and went off. Then a black Cobra, which silently approached the child, was killed there and torn to pieces by the Mongoose. Afterwards the Mongoose, seeing the Brahman coming home, ran towards him in haste, his mouth and paws smeared with blood, and rolled himself at his feet. Then the Brahman, seeing him in that state, thought that he had devoured his

¹ The modern Ujjain, in Malwa.

² The *śrāddha* is a ceremony in which offerings are made to deceased parents and ancestors, and is held on various occasions; the *pārvana śrāddha* is performed at the *parvas* of the month, i.e. full moon, change of the moon, and the 8th and 14th of each lunar half-month. The Brahmans who officiate receive food and other gifts, sometimes of great value.

child, and without reflecting killed him. But as soon as the Brahman came near and looked, the child was comfortably sleeping, and the serpent lay killed! Thereupon the Brahman was stricken with grief. So I say, 'The fool who without knowing the true nature of things,' and so forth.

Moreover:—

Lust, wrath, and covetousness, joy, pride, and wantonness—this class of six things a man should forsake: when it is abandoned, he will be happy."

"Minister," said the king, "this is your conclusion, is it?" "It is so," replied the minister. "For:—

Memory in matters of supreme moment, deliberation, decision of knowledge, firmness, and concealment of counsel, are the supreme virtue of a minister.

Yet more:—

*A man should not do a deed hastily: inconsiderateness is the ground of the greatest misfortunes. Good Fortune, fond of virtue, of her own accord chooses him who acts with deliberation.*¹

So, Sire, if now my words are followed, then make peace and depart. For:—

Although four means are prescribed for accomplishment of undertakings, their effect is merely a cipher: success is based upon conciliation."

"How is this speedily to be obtained?" said the king. "Sire," replied the minister, "it will soon be brought about. For:—

The evil man is like a pot of clay, easily breaking, but

¹A metaphor from the *Svayamvara*, the epic custom by which a princess might choose a husband from a number of suitors.

reunited with difficulty; whilst the good man is like a jar of gold, hard to break and quickly to be joined again.

Yet more:—

An ignorant man is easy to conciliate; a man of judgment is conciliated still more easily; but a man miserably clever with a morsel of knowledge even Brahmā cannot please.

And, especially, that king knows his duty, and the Minister knows everything: this I perceived before from the discourse of Megha-varna, and from seeing the business done by him. For:—

The workings of virtues beyond our sight are always to be inferred from deeds; therefore the deeds of those who are out of sight are revealed by their results.”

“Enough of debate,” said the king; “let action be taken according to our design.”

When the great minister, the Vulture, had given this counsel, he said, “I shall act as is proper,” and went away into the fortress. Thereupon an emissary Crane came and reported to King Hiranya-garbha: “Sire, the great minister, the Vulture, has come to us to make peace.” The Flamingo exclaimed: “Minister, this must be some associate coming here again.” “Sire,” answered Sarvajna, smiling, “this is no ground of fear; for this Dūra-darśin is a noble soul. But this is the condition of the dull-witted: at one time no suspicion is felt by them, at another time they suspect everybody. Thus:—

The wary goose, which at night has been for a moment deceived whilst seeking for the branches of the water-lily in a pool reflecting the stars in great number, again in the daytime will not bite the white water-lily, fearing it may

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be a star. Folks who are afraid of deception suspect harm in truth itself.

He whose mind has been poisoned by the wicked has no confidence even in the good. Truly a child that has been scalded with porridge eats curds only after blowing upon it.

Therefore, Sire, let some goods, such as a present of jewels and the like, according to your ability, be made ready to do him honour withal." This being done accordingly, the minister, the Vulture, was brought with great respect from the entrance of the fortress by the Chakravāka into the presence of the king, and was made to sit on a seat set for him. Then said the Chakravāka: "Minister, let this realm be enjoyed according to your wish; it is all at your disposal." "It is so," said the Flamingo. "So indeed it is," said Dūra-darśin; "but now it is needless to multiply words. For:—

With money one should receive the covetous; with clasped hands, the haughty; with humouring of his wishes, the foolish; and with truth, the skilful man.

Again:—

One should win a friend with kindness; kinsmen with zeal; women and servants with gifts and honours; and other people with courtesy.

Therefore, having now made peace, let us be gone. King Chitra-varna is very powerful." "Tell us also," said the Chakravāka, "in what manner peace is to be made." "How many sorts of alliances are possible?" asked the Flamingo. "I will state them," said the Vulture. "Listen:—

When a king is attacked by a stronger, and being in

difficulty, has no other means of repelling him, he should sue for peace, so gaining time.

Kapāla, Upahāra, Santāna, Sangata, Upanyāsa, Pratīkāra, Samyoga, Purushāntara,

Adrishta-nara, Ādishta, Ātmādishta, Upagraha, Parikraya, Uchchhinna, Para-bhūshana,

And the Skandhopaneya Peace¹ as sixteenth are declared.² Thus do they who are wise in forming alliances declare Peace to be of sixteen kinds.

The Kapāla Peace is to be understood as made simply on terms of equality. That which arises out of a gift is termed Upahāra.

The Santāna Peace is to be known as being accompanied by the gift of a daughter. Peace with good men based upon friendship is named Sangata,

Which endures for life, has for its objects like purposes, and is broken by no causes either in prosperity or in adversity.

¹ The meaning of these terms is as follows:—*kapāla*, a potsherd, cranium, half of a clay jar, beggar's bowl, etc.; *upahāra*, a present; *santāna*, extension, succession, lineage, offspring, etc.; *sangata*, union, agreement; *upanyāsa*, proposal, suggestion; *pratīkāra*, requital; *samyoga*, combination; *purushāntara*, another man; *adrishta-nara*, unseen man; *ādishta*, commanded, prescribed; *ātmādishta*, self-prescribed (a better reading is that given in Kāmandakīya IX. 17 and Kautīliya VII. 3, *ātmāmisha*, "own meat"); *upagraha*, seizure; *parikraya*, a buying off; *uchchhinna*, cut up; *para-bhūshana*, adornment of another (Kām. IX. 19 reads *para-dūshana*, "damaging the other," Kaut. VII. 3, Mysore edn., *paribhūshana*, "adornment," but Lahore edn. *paridūshana*, "very damaging"); *skandhopaneya*, to be presented in divisions or instalments. The whole of this passage is taken from Kām. IX. 1 ff.

² Johnson's text is here slightly corrupt: I follow Kām. IX. 4 (Trivandrum edn.).

P E A C E

This same Sangata union from its excellence is like gold,† and is called by others skilled in alliances the Golden.

That which may be formed with a view to accomplishing material projects is called Upanyāsa by those skilled in designs.

The Peace which is formed on this principle, ‘A service was formerly rendered him by me; he will do the like for me in turn,’ is called Pratīkāra.

‘I render him assistance; he will likewise render it to me:’ this also is Pratīkāra, as in the instance of Rāma and Sugrīva.¹

An alliance in which both parties proceed duly to carry out a campaign with a common object, and in which their expeditions are combined, is called Samyoga.²

That Peace in which a stipulation is made to this effect, ‘Let my object be accomplished by the chief warriors of us two,’ is called Purushāntara.³

That is termed Adrishta-purusha where the enemy makes this stipulation: ‘You alone shall accomplish this enterprise of mine.’⁴

That in which by stipulation he is freed from his enemy at the cost of a part of his territory, is styled by those acquainted with alliances Ādishta.⁵

¹ In the Rāmāyana legend, Rāma restored the monkey-king Sugrīva to his throne, and subsequently in his turn received aid from him.

² In translating this verse I have followed the text of Kām. IX. 13 (Trivandrum edn.): *yātrām yatra hi gachchhatah sa samhataprayānas tu sandhih*, for Johnson’s readings *kriyām yatra hi gachchhati susamhitapramānas tu sa cha*.

³ The weaker party contracts to help the stronger by lending him troops and officers, as his proxies.

⁴ Here the weaker king agrees to aid the stronger with his troops, but no stipulation is made that the former or any other specified person shall serve.

⁵ A “dictated” peace.

That styled Ātmādishta is peace made with one's own army.¹ That which is made to save one's life, by surrendering everything, is Upagraha.

That which is made by surrendering a portion of the treasure, a moiety of the treasure, or even the whole of the treasure, in order to save the remainder, is called Parikraya.

That made by cession of the rich lands is called Uchchhinna; that made by the entire surrender of the fruits grown in the territory, Para-bhūshana.²

Those skilled in alliances call that Peace where the fruit reaped is paid over in instalments Skandhopaneya.

Alliances may likewise be considered to be four: mutual assistance, friendship, relationship, and Upahāra.

The Upahāra Peace is the only one approved of by me: all save Upahāra are devoid of friendship.

From his superiority in strength, the aggressor retires not without some gain; therefore there is no peace save Upahāra."

"You are great scholars," said the king; "advise therefore what it behoves us to do here." "Ah!" replied Dūra-darśin, "what is this you say?"

Who forsooth would act unrighteously for a body doomed to perish to-day or to-morrow by the pains of mental or bodily disease?

¹ Read *ātmāmisha*, meaning "meat-of-oneself": the weaker king contracts to join the other's army in person with a specified number of his own troops.

² The reading *para-dūshana*, "damaging the opponent" (see above, p. 198, n. 1), is apparently right: the stronger power, by compelling the weaker to surrender all the produce of his lands, inflicts upon him terms that are very damaging.

PEACE

Truly the life of corporeal beings is unstable as the moon reflected in water: knowing it to be of such a sort, a man should ever act rightly.

Viewing the world as a mirage, vanishing in an instant, a man should associate with the good, for the sake of virtue and of happiness.

With my approval, therefore, let this same be done.

If a thousand horse-sacrifices and Truth were weighed in a balance, Truth would outweigh the thousand horse-sacrifices.

Then let the Peace called the Golden be concluded between these two monarchs, accompanied by the sacred asseveration named Truth.”¹ “ Be it

¹ The word *divya*, which is here translated “ sacred asseveration,” properly denotes all solemn acts appealing to the Divine powers, whether simple asseverations on one’s honour (*satya*, literally “ truth ”), oaths, or ordeals. Here what is meant is the solemn statement by the parties of their alliance and consequent duty to maintain the compact, on their honour. According to Manu VIII. 113, Brahmans in a court of law should be sworn on their “ truth,” while *Kshatriyas* (kings and warriors) should be sworn on their riding-animals and weapons. Kautilya, however, writes (VII. 17): “ A compact of peace [consisting in] truth (*satya*, i.e. an asseveration by the contracting parties on their honour) or oath is permanent both in this and in the next world; for this world, however, a security or hostage [is required] for the purpose of confirmation. Ancient kings, true to their compacts, made their covenants of peace by the asseveration (*satya*, ‘ truth ’), ‘ We are covenanted.’ In view of a violation thereof they laid their hands upon fire, water, a plough, a brick of a castle, an elephant’s shoulder, a horse’s back, the body of a chariot, weapons, gems, seeds, scents, juices, and wrought and bullion gold, with an oath, praying that these things might smite and desert him who should violate the oath.”

so," said Sarvajna. Then the minister Dūra-darśin, having been honoured with a gift of cloth and other things, with a joyful heart took the Chakravāka, and went to the Peacock king. There, on the advice of the Vulture, King Chitra-varna conferred with Sarvajna, bestowing on him honours and gifts, and having consented to such a Peace, he sent him back to the Flamingo.

Dūra-darśin said: "Sire, our desire is accomplished: let us now return to our own place, the Vindhya mountain." Then, when they had reached their own country, they all enjoyed the fruit desired by their souls."

"Now," said Vishnu-śarman, "what more can I narrate? declare it." The princes said: "Noble sir, through your favour we know the whole department of political procedure; we are therefore happy." "Although that be so," said Vishnu-śarman, "let this also be added:

May Peace and Happiness ever be with the victorious rulers of the whole earth! May the good be free from misfortune! May the glory of doers of good deeds long increase! May Polity, like a mistress, forever cling to the breast of monarchs and kiss their mouths! Day by day may great joy be to statesmen! "

THE END

